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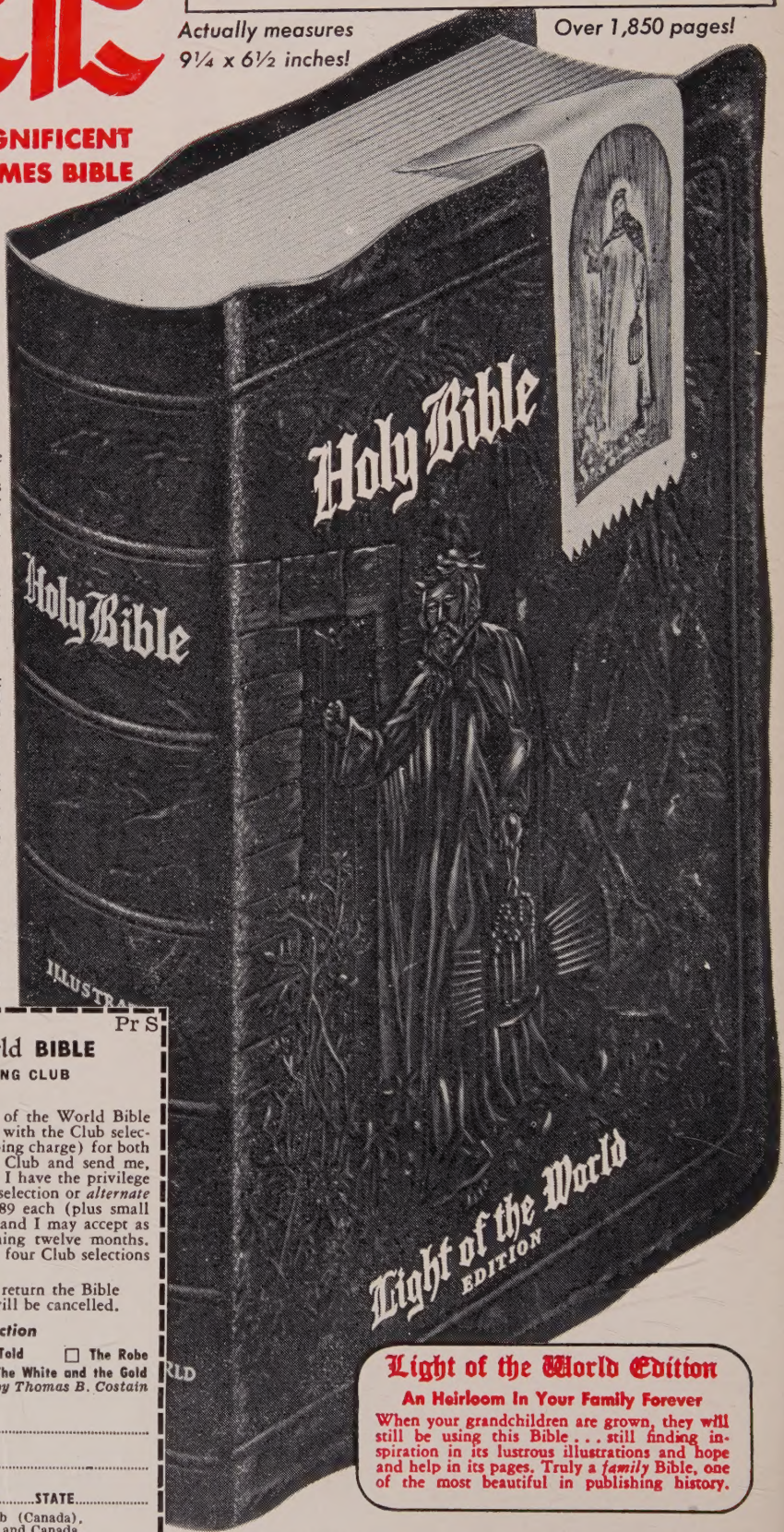

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Readers Say—

Separation Again

To the Editor:

In many ways your magazine is useful and profitable. I am a regular subscriber because of the many fine articles in it, the information and news that is given, and the stand that is taken on many issues. Certainly one of the fine articles was your series concerning the meeting of the World Council at Evanston. It is always an occasion for rejoicing when the pages of your magazine report the blessings poured out by our Lord upon your activities.

Along with what I have written, it is also true that I was shocked and somewhat dismayed when I read the Editor's Note on page two of the February 15 issue. I was shocked because I did not anticipate your saying what you said. I was somewhat dismayed because I seriously doubted the accuracy of the statement. That is the reason for this letter.

I would greatly appreciate good explanation of your statement that "all members of the NAE have disassociated themselves from the NCC." It will be good news to many if it can be truly said that those who cooperate with the NAE have actually separated from the NCC. I am sure that many who are not satisfied with the NAE stand on separation would be satisfied if your statement is true.

May I also make clear that I regret your slurring remark about those who insist on second and third degree separation. There is no need to make remarks about "second and third degree separation" until separation has first been made from the NCC. In all honesty I can say that I never remember anyone not being satisfied with you personally concerning second and third separation. The dissatisfaction continues to arise from the fact that some in the NAE remain in the NCC and apparently see nothing wrong in it.

Again, I would repeat that I rejoice in every way in which the NAE has been blessed and used by our Lord. I do believe that in this Editor's Note you incorrectly represented the NAE and those who disagree with the NAE on separation.

CHARLES P. BENNETT, JR.
Fort Dix, N. J.

[EDITOR'S NOTE: We were trying to say "all members of the National Association of Evangelicals" have, by the fact that they have become members of our organization, made it clear that they "have dissociated themselves from the National Council of Churches." In the early days of our Association, and since, we have made it clear, both by official resolution and frequent references in our offical journal, that we have a separate and distinct testimony from that of the NCC.

As you well know this testimony is not accepted as sufficient by our friends of the American Council of Churches. Our NAE men say that these good brethren insist on "second and third degree separation." I trust we do not use this descriptive term to bring discredit on our brethren in Christ. We have an honest difference of opinion.

The NAE view is well expressed in Dr. Stephen Paine's brochure, *Separation That Separates Evangelicals,* issued some years ago. The principles he enunciates are still valid.

Thank you for your kind words regarding the ministry of our magazine. We trust we may have your continued prayers for the work we are trying to do in Christ's name.]

Guidance and Counseling

To the Editor:

For several years now, I have been aware of the *barriers* of ecclesiastical identification which have been erected in the so-called "churches" of modern times. The lack of integration and inter-relation of different groups so organized has impressed me with no small degree of concern. These people seem to be talking about the same Christ and the same Gospel, but their chief activity seems to be that of robbing one another of members and that of building the largest organization possible, while the less fortunate ones grow smaller and smaller.

There has been a telling effect of this denominational technique especially upon the *youth* of America and *it has not been good.* Public education has now come forth with a program which proposes to bring "The Good Life" to our children, without the framework of church organization, under what is called "Guidance and Counseling." This movement in the schools today, which operates along lines of modern educational principles and techniques, is growing at a terrific rate. It is the only program that I know of today which "bypasses" church organizations and reaches all American youth. It should be regarded as a rebuke to the stupidity of modern ecclesiastical organizations.

This is the richest and most promising of all fields of Christian work today, in my opinion. Not only are we able to reach all of the youth in this program, but we are able to counsel youth of all ecclesiastical bodies or none. For example, in my work in Dayton Junior High I bring "practical Christianity" to some 250 youth every week, for an hour each day per student, which is some 1,500 pupil-hours weekly. A minister to reach as many would have to have 1,500 people in his church services

Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

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Vol. XIV — No. 3
Newton, Kansas — April 1, 1955

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each Lord's Day. Furthermore, there are students whom I am able to influence, through guidance, in a much more personal way than the ministry is ever able to do through its usual procedures.

In the training of "Guidance and Counseling" specialists, the institutions which train them say that a minister-teacher combination is more effective than purely a teacher-type of person. Consequently, there is a rich and vastly promising future for the ministry in this rapidly expanding field. Incidentally State Departments of Education say that this is the field in which exists greatest shortage of qualified teachers. Likewise, they say that a man does not reach his peak of efficiency in this field until he is past 55 years of age. A minister past age 50 runs into difficulties in being accepted by many churches as pastor but in "Guidance and Counseling" he is in real demand.

Here is something to which evangelicals should be giving serious thought.

JAMES E. CATRON

Dayton, Ky.

An Evil Book

To the Editor:

Simon and Schuster, Rockefeller Center, New York 20, N. Y., have recently published a book in their Little Golden Book series entitled, *From Then to Now*. The book is expertly and attractively done, but is nothing more nor less than the portrayal of godless, atheistic evolution. It is more subtle and dangerous than even the sex and crime comics we have been fighting across the country.

Little Golden Books have had a high standard in the past. They have reflected quality both in content and presentation. However I believe that this publication should be brought to the attention of evangelical Christians across the country that they might protest to the publishers and the dealers.

The book should not be purchased, but read in the store and then protested. To purchase the book would raise the sales and counteract the protest.

If we refuse to protest such things that are undermining the Christian faith upon which our Nation was founded, we not only deny the faith but we become traitors to our Country.

PAUL S. MASON

East Machias, Me.

Effective Journalism

To the Editor:

I want to let you know that I appreciated the wonderful reports on the Evanston Assembly of the World Council of Churches.

Your editorials reveal extremely clear "grass roots" thinking and a deep spiritual insight.

One of the most effective editorials you ever wrote was on "The Cause of Juvenile Delinquency" (*Action*, January 15, 1954). I have distributed extra copies to key people in Rochester and took one to the editor of the *Democrat and Chronicle* with a request that he publish it.

God bless you increasingly as you use your pen so effectively to His glory.

WILLIAM E. ALLEN

Rochester, N. Y.

To the Editor:

I enjoy *Action* magazine. I agree heartily and fully with you about the World Council at Evanston. Your report was truly a masterpiece. I do get hungry, however, for a fine expository sermon in your columns occasionally. We are all in need of such food. May you be given health, strength and courage to keep on battling for Christ.

HOWARD F. HUTCHINS

Oregon City, Ore.

To the Editor:

Your series on the Evanston Assembly was most informative and interesting, but the editorial epilogue, "A Prayer for Unity," was truly a cap-sheaf! This is the kind of thing that will promote Christian unity on a New Testament basis.

Your editorial on the marriage situation in Spain was temperate, convincing and activating. It was intended to get action and I hope it does. But why use the term "Catholic Church"? Keep the word "Roman" in there. It is a foreign outfit with a human dictator who has his thone in Rome. There is nothing "universal" about it.

GUY P. LEAVITT

Daytona Beach, Fla.

To the Editor:

That was a challenging article by Dr. C. Gregg Singer on "Christianity and Democra-

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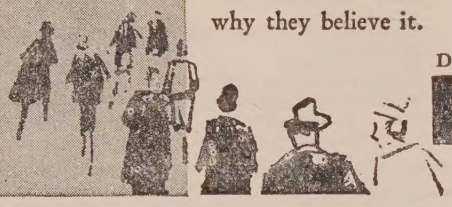

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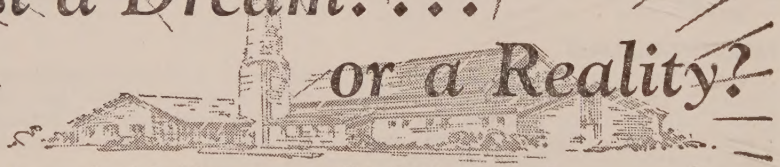

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cy." I trust the National Association of Evangelicals will accept his challenge and formulate a philosophy of social action on the basis of an orthodox theology. This would be helpful to evangelicals everywhere.

C. K. FORREST

Amherstburg, Ont.

To the Editor:

The fine editorial in *Action* magazine for February 15, "The Present State of Fundamentalism" should be widely read. I greatly appreciated the spirit and attitude of the writer and the manner in which the subject was treated.

E. WALTER HELSEL

Seattle, Wash.

To the Editor:

I want you to know how much I appreciate *United Evangelical Action.* Your informative articles and your matchless news service really keep one informed about developments of interest to evangelicals in the religious world.

WALTER A. R. GILBRIDE

Jersey Shore, Pa.

Plea for Winsomeness

To the Editor:

Action magazine has been a most welcomed regular visitor for at least six years. Its ministry is of unquestionably high value. It keeps evangelicals alerted to the changing times, the currents of theological thought as they seek to mold and sway us. And too, *Action* challenges us to more clearly ascertain God's will for our daily lives, both in the Church and in the world.

That my first letter to the editor should be critical, albeit I trust constructive, is something I regret. The helpful ministry of *United Evangelical Action* outshines minor weaknesses—weaknesses attending every effort of men, so that I would much rather overlook them. But Albin F. Anderson has pointed out an apparently forgotten truth ("Reader's Say," Jan. 1). We do not "as Christians resort to phrases or expressions common to the ungodly to express our feelings or to draw invidious comparisons" because we, being evangelicals lack the the-

ology to do otherwise. Rather, of all those within the framework of Christendom, the orthodox believer should manifest a Christ-like winsomeness even when of necessity he points out the inconsistency of another's belief or practice. It is not so much *what* is said as it is the *way* it is stated.

May our God grant you strength, wisdom and grace as you continue to do your task capably which undoubtedly many of us who write could only attempt, for the honor and glory of our Christ.

GRENVILLE A. DAUN

Inglewood, Calif.

Scriptural "Prejudice"

To the Editor:

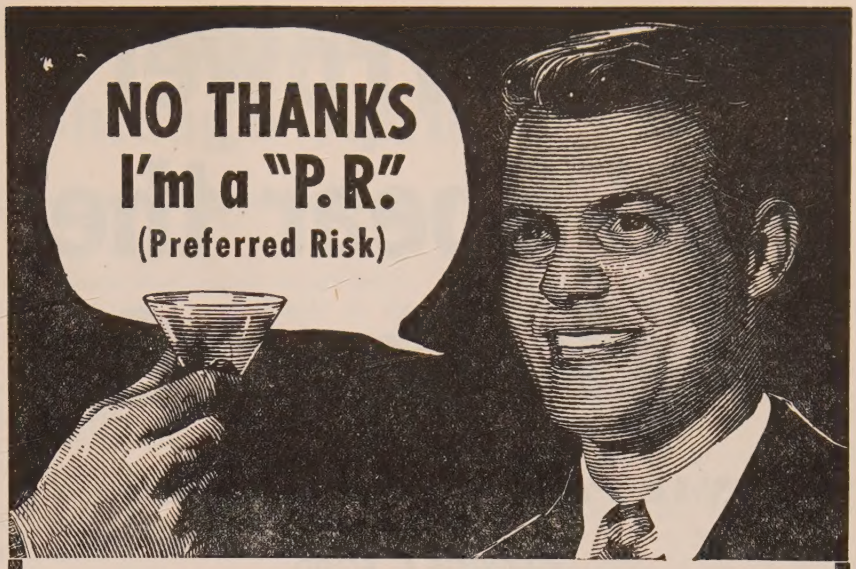
The sharp and succinct comment of R. M. Lautenschlager, (*Action* January 15), branding your report on the WCC meeting in Evanston as being "prejudiced," was ably answered by the *"Editor's Note,"* appearing under it. However, since apparently this gentleman is confusing sentimental prejudice with scriptural prejudice, I hope hereby to somewhat enlarge on the Bible-believing, Christ-centered position of the National Association of Evangelicals, which is mainly one of cooperation without compromise.

The NAE, an interdenominational fellowship of Christians, was expressly raised up of God a few years ago, comparatively speaking, as a means of identifying and sponsoring evangelical Christianity in America. When the NAE constituency could no longer tolerate the modernism and apostate Christendom as represented by the WCC and its affiliates, we were enabled under God to leave the folds of the WCC (as denominations, as separate churches, or as individuals) and form a separate organization. Therefore, we can hardly be "prejudiced" in the wrong sense when we reject "every wind of doctrine" (Eph. 4:14), whether advanced by modernists lodged in the old-time denominations or in the modern cults, and when we refuse to fall in line with the "big wigs" of the World Council of Churches in pursuing their wild "dream" (Jer. 23:28) of building an over-size and dried-up Super Church. Negatively speaking, the NAE came into being specially to combat such spirit of doctrinal compromise and moral inclusivism from saturating and dominating the whole church.

There is no need for any representative of the WCC to give us a sugar-coated testimony of their aggregate unbelieving position, as to the inerrancy of the Scriptures and the identity of the Saviour. No one will be helped by any further modernist double-talk or moralistic twaddle. We have enough trouble as it is, facing the growing evil of a militant communist element in this country, and contending with a disobedient and anaemic professing church, without aggravating matters by our inviting any more wishful thinking, on the part of modernists, to be recorded on the pages of *Action* magazine, and "*without* editorial comment," at that. The remedy for an ailing church is not a concentration of all churches into a physical unit, but instead, a revival of righteousness among God's true people. Ecumenicity is not an effective means of spreading the kingdom of God throughout the earth, whereas God-fearing evangelism, plus edifying exhortation and education, will through perseverance and prayer yield permanent spiritual results. In pursuing the common and supreme task of the church, namely, that of the evangelization of the whole world, our basic need is not *corporeal* unity, as it is alleged by the ecumenical movement, but rather the church's pertinent need is "to keep the unity of the Spirit in the bond of peace" (Ephes. 4:3). Obviously, this saying will be fulfilled individually, as we are individually "filled with the Spirit" (Eph. 5:18). This I say as a Presbyterian layman, being increasingly convinced that the present-day imperative is for *consistent godliness* among the church-members, rather than *centralized government* in the church of Jesus Christ.

Alert evangelicals of this nation, which government was originally founded upon a divinely-inspired and authoritative Bible, have for a long time been aware of the untenable position of the WCC. This does not mean that we are to feel free to condemn their stand or service, their motives or message. God Himself attends to that awful task without our help (Matt. 7:21-23; 2 Tim. 2:19; I Pet. 4:17, 18; II Pet. 2:11; II Thes. 1:8—Amer. Std. V. of 1901). We are not saved in order that we may judge men, but in order that we may help men to know the Lord (I Jn. 2:3) in the free pardon of our sins. Our desire is to "persuade men" (2 Cor. 5:11—Am. Std. V.), even our modernist friends, in or out of the WCC, to come over to the Lord's side. We want them to join hands with us, in offering this confused and

(Continued on page 57)



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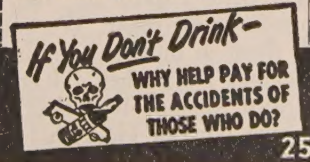

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With Trowel And Spear the Work Goes On

NAE Problems and Progress

GEORGE L. FORD

Associate Executive Director, National Association of Evangelicals

AN Oriental poet has written, "History is a poem in which the words are different, but the rhythm is ever the same." We are inclined to agree when we realize that the cadence of the era we call today often appears to be an echo from the past. And Christians hear the voice of God in it all for "the earth is the Lord's and the fullnes thereof; the world, and they that dwell therein."

It is logical, then, that we should see in the past, and particularly in God's Word, some pattern for our own evangelical movement. The discovery of such a blueprint will provide us both direction and courage in carrying out the work God has called us to do.

Of the many examples God gives us none could be more appropriate and challenging than the story of Nehemiah, who saw the need for rebuilding the walls of Jerusalem, rediscovered the old foundations, and challenged the people to united action. Priests, rulers, tradesmen and merchants joined in the task. Tekites, Gibeonites and Levites found a place of equal importance in providing for the common defense.

Is this not a picture of the progress as well as the problems of the NAE? A little over a decade ago evangelicals were divided, standing strongly for their individual convictions, but providing no common front. Prone to emphasize our distinctives, the lines of demarcation were overdrawn, leaving gaping holes through which the enemies of the Gospel found it easy to infiltrate. Political and religious totalitarianism, liberalism and secularism pressed in upon us with appalling force.

Then we began to realize how serious were these threats. The growing conviction of the absolute necessity of a united evangelical witness finally found expression. Clearing away the debris of misunderstanding, of overemphasis, of ignorance of the position and witness of our brethren, we found that evangelicals have one solid footing upon which to stand. We all accept the Bible as the infallible, authoritative Word of God. On this sure foundation we have been able to build a bulwark for the defense of the right of all to preach the Gospel. What no one group could have done, the many have been able to do. Maintaining our identity and essential distinctives, we have found our own testimony strengthened in joining hands in the common cause.

Understanding has grown as we have worked together. We have found that though we may build our portion of the wall strong, our entire position is in jeopardy unless it is properly joined with the work of those who labor next to us. Thus the work has gone on, embracing a geographical and a denominational spread that makes NAE the true evangelical voice of America.

Now we could well expect that if this work is of God Satan would oppose. And surely there has been some evidence of Sanballat and his crowd. There has been a measure of ridicule. It was only natural that liberal Protestantism, which had become so firmly established in the thinking of America as the total Protestant position, would have little regard for the infant evangelical movement. We could not match them in numbers nor in financial backing. What they did not at first take into account was that this movement was born of God, that it is founded upon the Word of God, that it is composed of those who have strong convictions and are willing to make great sacrifices for the freedom of the Gospel.

But they are not laughing any more. They are even endeavoring to cultivate the favor of NAE in the hope that we will not make pronouncements that might dull the impact of their greatest efforts.

At the same time we are accused of fostering disunity, but we can rejoice that there is a growing understanding in America that union does not always spell unity. In fact, religious inclusiveness without a basic spiritual cohesive force will either promote discord or else so weaken the testimony of the more sound constituents that their effectiveness is greatly lessened.

Sanballat's most clever effort was his attempt to divert Nehemiah from the task at hand. We may well expect that there will always be distractions about us, calling us to the glamorous, the radical or the position that seems to offer broader fellowship but certainly much less clarity of purpose and affiliation.

God raised the NAE up to be a service organization. Though the place of the servant is not glamorous, there is no task that offers greater challenge, there is no undertaking that is more essential in the economy of God than to be the servant of the churches in order that the churches may be effective servants of the Lord. We must not be distracted by the glamorous.

We have been divinely guided in emphasizing the spirit as well as the fact of the evangelical position. We share a fellowship that is truly interdenominational and wholly evangelical. Beyond our insistance upon the acceptance of a Bible-centered statement of faith and the testimony to a born-again experience, we dare not invade the heart and soul of a man to standardize his beliefs according to our personal convictions. We must not be distracted by the radical.

The awakening of evangelical interest in America during the last decade is most encouraging and surely must have more than a coincidental relationship to the life of the NAE. Local and area organizations have come into being. We must continue to encourage such groups and lead them into definite affiliation. While the desire for the broadest possible fellowship may, in

The NAE's 13th Annual Convention Meets In Chicago April 19 - 22

Complete Convention Program on pages 26 to 28

some cases, lead to an effort to have less definition of purpose and affiliation, where we have seen it tried the disadvantages almost outweigh the advantages. The evangelical testimony is weakened rather than strengthened. Without a commitment and an affiliation with the national organization, a local group cannot match the strength of liberal Protestantism in its community. We must not be distracted by numbers alone.

But Satanic opposition is not always limited to ridicule and distraction. At times it is more direct, and we may well be inclined to feel that the financial strain through which we have been passing is an example of this.

Now there are two matters that we should be quick to emphasize at this point. The first is the purpose of Satan. Should we not rejoice in the realization that the NAE is a sufficiently potent instrument in the hand of God that the devil is obliged to oppose its progress? The second is the purpose of God. If He allows us to be tested, will He not bring us forth as gold if we stand true, and can we not learn both spiritual and organizational lessons that will make our testimony even more effective?

When Nehemiah faced the more direct opposition the call for sacrifical service became even greater. Those who labored without counting the hours now buckled on the sword and took up the spear. They knew that all past sacrifices would be in vain if they did respond to the new challenge.

Evangelicals of America have been proving their dedication under similar conditions. In dollars and cents it can be measured by the fact that many of our obligations have been liquidated in addition to caring for the regular operating expenses. Beyond this is the spiritual support. The assurances of prayer, the words of appreciation, the inquiries about individual and church memberships which continue to come into our national office all demonstrate that the standing and the opportunities of the NAE are greater today than they have ever been before. They indicate as well, that the evangelical strength of America is sufficient to handle both the trowel and the spear without difficulty.

We have real cause to believe that the organizational lessons we are learning will prove most valuable in the development of our work. We are now seeing that the NAE is a widely representative body. The NAE is millions of people—those who have experienced the transforming power of God in their own lives and are eager to join hands with others. The NAE is the thousands of churches across America that are holding forth the Word of Life without question or compromise and want to be counted in the main stream of the evangelical movement. Without the people and the churches we would have no voice, we would have no financial backing, we would have no spiritual support.

HOTEL SHERMAN, CHICAGO
Scene of 1955 NAE Meet

This means that the NAE must be taken to the "grass roots." There must be both information and action on the local and regional level. The far reaching influence of the NAE must be made known to the people and the evangelical voice must be heard in their own communities, for whether it is Pittsburgh, Pennsylvania or Missoula, Montana, unless there is an effective witness in their own area the national and international work is apt to appear rather remote.

Our new regional charter plan is part of the answer. It is providing more autonomy of operation for our regional organizations. It is eliminating any need for subsidy of the regional programs by the national. It is assuring a regular return to the national office from the regions. It is eliminating duplications of receipts and records. It is bringing the NAE closer to the people and the churches.

Each region has been issued a charter giving it the authority to receive funds and represent the cause of the NAE.

The operation of the regions under this plan is being tied into the overall work of the NAE by the approval of personnel and budget by the Board of Administration, by the use of numbered receipts and annual audits, and by the responsibility of each regional board to see that the conditions of its charter are fulfilled.

In addition to bringing the NAE closer to the people great advantage has been gained by the elimination of duplication and the reduction of the work in the home office. This is resulting in substantially lower costs as well as greater freedom to publicize the work of the NAE through the vast sections of the nation that are not served by regions. New regions are being fostered which do not constitute a financial liability for the national office. They are encouraged to initiate their work with modest budgets until finances are sufficiently stabilized to warrant expansion.

But the regional charter plan is only part of the answer. The evangelical witness must be made known across America by the outstanding evangelical leaders of America. We are beginning to challenge the strongest voices we have in the movement to set aside a segment of their time going out under the NAE banner in well planned and properly promoted rallies. We do not hesitate to ask this, for we have the men who are solidly behind our cause and quick to recognize that they have been reaping, year after year, great benefits from the movement. This is one way to take up the spear.

During the year we have also taken up the trowel. We have faced the problem of largely increasing the number of local evangelical organizations. A Committee was appointed to study possibilities of united evangelical action on the local level. This Committee provided an excellent plan. Their report said—

"For decades the evangelical testimony has been impotent because of a lack of *united action*. This is particu-

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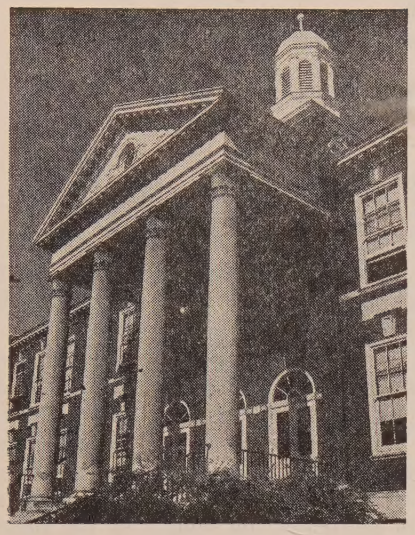

What Makes a Christian College

MERRILL C. TENNEY

Chairman, NAE Commission on Education

WITHIN the last half century the difference between the Christian college and the secular college has become increasingly apparent. The earliest educational institutions in the United States were all founded under Christian auspices. Harvard was established to avert the peril of an illiterate ministry when the first preachers, educated in Europe, should lie in the dust. William and Mary was the center of Anglican education in Virginia. Darmouth was a mission school for Indians. Yale was a theological protest against the growing latitudinarianism of Harvard. Princeton was the organ of the Reformed faith in the Presbyterian churches. As the United States expanded westward many smaller colleges were founded to provide educational facilities for the young people of various denominations, and their emphasis was strongly Christian both in their constitutions and in their curriculum.

The rise of the land-grant universities and state-supported schools, which by their very nature had to be nonsectarian, slowly altered the position of many of the private colleges. Competition for students caused many of the smaller schools to abandon or to neglect their spiritual standards, or to make them secondary to academic or monetary considerations. As a result, boards of trustees were reorganized with more regard to the financial resources of prospective members than to their spiritual qualifications. Faculty were selected for their academic standing without due consideration of their spiritual influence on their students. Christian colleges oftentimes lost their distinctive emphasis, and to all intents and purposes became simply secular schools with private support and with a religious heritage that was more valuable historically than practically.

A deeper question than mere policy, however, affects the situation. Can a true education be positively Christian? Is not education, the training of the individual and the pursuit of knowledge, inherently independent of religious faith? Will not two and two make four irrespective of whether one is a Mohammedan, a Buddhist, an atheist, or a Christian? Can any curriculum or policy be made peculiarly Christian without introducing into it an element of restraint on the freedom of investigation or without an element of bigotry in presentation? Can the Christian college propose to confine education to a fixed channel without making it unduly narrow and without curbing the intellectual development of its teachers and students?

The answer to this problem lies in one's concept of evangelical Christianity. If it is only a sectarian interpretation of Western religious thought, then perhaps one should ignore it as a factor in educational procedure. Evangelical Christianity, however, claims to be the most direct route that we have to spiritual reality. The Christian revelation is not *a* way to God; it is *the* way to God. It takes its stand squarely on the utterance of Jesus who said, "I am the way, and the truth, and the life." Allowing for the fact that the superstructure of interpretation may change with the fallible mind of man, it contends that the basic foundation remains unchanged. Christ is the ultimate key to the interpretation of the universe, and without Him there can be no final spiritual certainty, which is, of course, the most important certainty of all. Evangelical Christianity is not, therefore, a type of religion; it is the sole true approach to God and to His universe.

If this is so, the education that professes to prepare students for a correct approach to life must include the essential elements of that Christianity. "The fear of the Lord is the beginning of wisdom;" and the Christian college must from the outset incorporate into its philosophy the essential Christian position that a knowledge of God is necessary for an understanding of the universe and for a proper adjustment to it. In Christian education the revelation of God is the starting point for human thinking, and not its final discovery or conclusion.

How is it possible to begin at this point? Is there sufficient certainty about the being of God to warrant the assumption that our thinking must begin with Him?

A Christian college must stand for revealed truth. God is not to be discovered by men; He reveals Himself. No personality can be understood thoroughly except as it reveals itself. The actions of men may show in measure what they are, but the inner motives will be known only as the actors declare them. The outward facts of the universe do tell much about God's power and wisdom, but they tell little or nothing of His purpose in creation and of His attitude toward humanity. Those things have been given through another medium: "God, who at sundry times and in divers manners spake in time past unto our fathers by the prophets, hath in these last days spoken unto us by his son" (Heb. 1:1, 2). The revelation of God has been given to us in the person of Christ, "concerning whom God made promise through the prophets in the holy scriptures" (Rom. 1:3). The biblical record is the revelation of God's person and purpose as these are finally embodied in the historic revelation of Christ.

A Christian college must therefore be committed to the veracity and finality of the revelation of God in Christ as transmitted by the Scriptures. Various groups may differ in the interpretation of details and in the application of them, but the essential principle remains the same for all. It must hold unswervingly to the biblical revelation.

Such loyalty does not mean that all

questions have been answered or that all teaching is confined in a theological straitjacket. Certainty and curiosity, intellectual assurance and modesty are not incompatible. To say that we know something does not mean that we know everything. In Paul's phrase, "Now we know in part, and we prophesy in part . . . ," but we can be sure of the part. In every field of knowledge there is room for expansion of research, for modification of conclusions, and for new viewpoints. The initial platform and point of departure will not vary. As Browning said, "God and thy soul stand sure."

On the basis of this certainty the Christian college must take its stand for a second principle: the necessity of personal regeneration. Apart from the direct effect of God's salvation on the individual, he can never come to a full and final knowledge of truth. The Lord Jesus Christ said once to a well educated and virtuous man, "Except a man be born from above, he cannot see the kingdom of God" (John 3:3). He did not mean that the ordinary man was forbidden to experience the kingdom of God apart from the new birth; He meant that the natural man was incapable of it. A blind man cannot see color, not because he is prohibited from doing so, but because he has not the equipment for it. Man apart from the salvation of God is not capable of understanding spiritual truth. He may become a capable scientist or historian or litterateur, but he will never see the true relation of the knowledge of his world to the full orb of the spiritual world. He will be frustrated completely in his attempt to go beyond the limited knowledge of his own field into the larger grasp of the world as a whole which should be the heritage of every truly cultured person. The experience of regeneration is vital to every person who seeks the highest knowledge and adjustment of all—the knowledge of God.

The Christian college cannot, of course, make regeneration an academic prerequisite nor an item in the curriculum. To do so would only invite hypocrisy or would demand impossible omniscience on the part of its faculty. It can, however, maintain the stand that every student be encouraged to put personal faith in Christ, and it can demand that as far as outward profession and evidence can go, each member of the faculty shall agree to this principle in creed and in life.

A third quality of a Christian college should be a Christian faculty. Any good faculty, irrespective of Christian profession, should possess adequate training with bona fide degrees from recognized schools, expert knowledge in their respective fields, the ability to teach, and pleasing personalities. Fairness, thoroughness, and a conscientious regard for the welfare of their students and for the institution that they serve would be normally expected. All these qualities the Christian faculty should possess, plus the spiritual insight and the personal consecration that mark a genuine Christian. Before any faculty member can interpret his field of knowledge from the Christian viewpoint he must think it through and pray it through for himself. The discovery and direction of knowledge can both come as a part of Christian experience; in fact, they should be a normal part of it. A keener zeal for knowledge, a better understanding of the spiritual problems of the student, and a conviction that his place in the college is not only a profession but also a mission should characterize the true Christian professor. No college is better than its faculty, and no college can ever rise higher than the collective spiritual level of the men who teach in it. One worldly-minded or secular professor can affect the total atmosphere of a school and can influence unfavorably the whole student body.

What is true of professors is true also of trustees. The appointment to a board of trustees of men who lack genuine Christian conviction and experience will inevitably spell doom for any Christian school. The trustees determine its policies, appoint its teachers, and set the standards for admission. Laxity in the character or in the policies of the trustees today means deviation tomorrow from the standards which the school was founded to maintain and to promulgate. They must be men of rigid conviction and of missionary spirit.

The Christian college must be educationally honest. Piety is no excuse for academic deficiency. While it is true that Christian colleges have often lacked financial strength and have consequently been unable to offer the range of courses or to command the weight of scholarship that larger secular schools possess, there is no reason why they cannot do an honest piece of work. A college does not have to attempt to maintain a university curriculum in order to confer a valid A.B. degree, nor must it teach every conceivable subject in order to provide for its students a balanced general education with a few important majors. Nobody will criticize its academic integrity if it does not claim accreditation which it does not possess, or if it does not promise more than it can actually perform. Every legitimate effort should be made for constant self-improvement. Library and laboratory equipment, training and education of the faculty, development of teaching methods, and the raising of general scholastic standards should advance constantly. The Christian college should seek the highest accreditation that it can obtain from educational associations, and it should maintain a standing that will enable its students to exchange credits with any other institution of its size.

Along with an evangelical theology and academic excellence a Christian college must inculcate Christian behavior. Youth is characteristically turbulent and careless, and it cannot be expected to exhibit at all times the sobriety and restraint of middle age. It is likely at times to be irrational in its thinking and rash in its expression. The very irrationality and rashness, however, are symptomatic of a tremendous energy which, if properly directed, can accomplish much good. The fires of youth can generate more power than the cooling embers of later life. Patience and sympathy on the part of administration and faculty are particularly needed in a Christian college, where the whole spiritual life of the student as well as his career is being molded.

The college must nevertheless stand for ideals higher than those of the world at large. Cheating in examinations, doubtful experiments in morality, profitless amusements and questionable indulgences have no place on a Christian campus. There can be ample outlet in wholesome athletics, literary societies, hobby clubs, crafts, and other constructive activities for the normal effervescence of adolescence. The Christian college has a right to expect that its students will take a more constructive outlook on life than the average student does; and if any student does not share voluntarily in the ideals of the school, he had better go elsewhere and make room for someone who will appreciate more the privileges that are offered. Piety is not an excuse for bad academic practice, neither is it a cloak for careless ethics and loose conduct. The so-called "narrowness" of Christian colleges is not to be deplored. To be sure, ideals should not be merely traditional, to be accepted unreasoningly; but when they have once been carefully formulated on the basis of longstanding Christian experience they should not be discarded lightly. The Christian college is seeking to produce alumni which will believe what is right, think accurately, and live righteously. In order to do so it must adhere consistently to its standards of ethics.

Finally, a Christian college must

send out students with a sense of mission. They need not all be preachers or missionaries in any professional sense, nor should they be made to feel that a stigma rests upon them if they are not. The cultural training of a liberal arts college is designed to prepare men and women for all callings and professions, and the Christian liberal arts college must show them that they are to regard their calling or profession as a definite appointment to the service of Christ. Their main business in life is being Christians, and their occupation is merely the vehicle and the means of support for their witness. The graduate of a Christian college is not simply an educated man who happens to be a Christian. He is a Christian who has become the privileged recipient of an education. When he received his degree, conferred at Commencement "by authority of the state, upon recommendation of the faculty and vote of the trustees, with all of the rights, privileges, and responsibilities thereof," he joins a group of alumni who are to do more than to make a material success of life and act as unofficial cheerleaders for dear old Alma Mater. He is to take his place as a Christian leader in his occupation or profession, to bear an unequivocal testimony to Christ his Saviour, and to augment that company who are "in the world but not of it." Nor is his degree to be the badge of pride; it is rather the emblem of one who is still learning and who is constantly serving Christ in the spirit of humility.

For these ideals the Christian college must constantly strive. Complacency is easy and compromise is fatal. The warfare between the flesh and the spirit is unending, and is no less constant in the academic realm than it is in the church. Merely defending past tradition may strangle progress, but easy compliance with the current secularism will destroy any excuse for separate existence as a Christian college. Trustees, faculty, and students, with the support of the public whom they seek to serve, must unite in making the Christian college effective as a means for the advancement of evangelical education.

* * * *

With Trowel and Spear

(Continued from page 9)

larly true at the local level where Bible believers have failed to 'crack the social situation challenging the church today.'

"Evangelical action on the local level is now being provided through city fellowships, county fellowships, and area fellowships in affiliation with the National Association of Evangelicals, An Affiliated Fellowship may consist of pastors, or pastors and laymen, as may be determined by the local group.

"Such a Fellowship may receive a certificate of Affiliation from the NAE, provided that every member sign the NAE Statement of Faith. Membership in the local Fellowship does not automatically constitute membership in the National Association. This affiliation will, however, greatly enlarge the number of evangelicals whom our Washington office can represent and will also make possible a position of greater prestige on the local level."

A brochure "How to Organize a Local Evangelical Fellowship" is now available and beginning to bear fruit. The guide is designed to aid local groups of ministers who have a concern for the spiritual, moral and social needs of their communities. It provides a step by step outline of how to set up an effective group.

Areas covered in the brochure include how to start a local fellowship, how to keep it going, and suggestions for consideration by the organizing committees. It also provides a sample constitution and a list of twelve suggested areas of activity.

In our desire to avoid "super-church" tendencies we have not developed a strongly centralized organization. We have encouraged autonomous action in many areas. While this is good, we must remember that the strength of the cause is dependent, to a large degree, on the common front. We should move together, though organizationally separate, carefully avoiding any brittle tendencies that may lead to splinter organizations. Knowing that our part of the wall is essential to the total defense, and that our individual position is insecure unless it is related to the whole, we should join as individuals and organizations in the answer of Nehemiah: "I am doing a great work, so that I cannot come down. Why should the work cease while I leave it to come down?"

* * * *

God Must Be Brought Back Into the Family Circle

Today, too many homes have lost touch with religion. The failure to provide sympathetic guidance for the nation's youth has been most marked. The rampage of juvenile delinquency, the high incidence of crime across the nation, is a disgraceful reflection on the abdication of parent repsonsibility. God must be brought back into the family circle. He must become an integral part of everyday life, the unseen hand which guides the footsteps of a Christian society.

—J. Edgar Hoover.

Scenes in the Sherman Hotel, Chicago, Where the Annual Convention of the National Association of Evangelicals Will Be Held

Chicago, Convention City, Is Evangelical Center

VERDA BLOOMHUFF

CHICAGO, because of past pleasant experiences, has been selected as the site for the Thirteenth Annual Convention of the National Association of Evangelicals. Evangelicals from across the nation (and from many lands overseas) will gather at Hotel Sherman, Randolph Street at Clark, on April 19-22, for spiritual refreshment and exchange of ideas for promoting the evangelical cause.

The second largest city in population in the United States, Chicago has a budget of one million dollars a day. It occupies a crescent shaped area on the southwest point of Lake Michigan which is equal to the size of the state of Rhode Island. Its accessibility to all sections of the country, its adequate provision for handling large conventions, and the fact that within the immediate vicinity there are so many evangelical churches and organizations combine to make it an ideal location. This midwestern metropolis is the greatest railroad center of the United States with thirty-two trunk line railroads and 1,500 passenger trains daily serving the city. There are thirty-nine airports from which three air freight lines and fourteen major passenger airlines provide direct service to all parts of the world.

Increasingly the city is becoming a great center for spiritual activities. Many of the great churches of America are located here, of which Moody Memorial Church, Buena Memorial Presbyterian Church and Midwest Bible Church are worthy of note.

Several evangelical denominations maintain headquarters in the city, as for instance the Evangelical Mission Covenant with its 50,000 constituents, the Independent Fundamental Churches of America, and others.

Mission Boards of several denominations are also located in Chicago, as well as various interdenominational Boards which are cooperating closely with NAE. Among these are the Scandinavian Alliance Mission of North America; Conservative Baptist Foreign Mission Society; National Holiness Missionary Society; Home of Onesiphorus; Slavic Missionary Society.

The world's largest Bible Institute (Moody, with some 2,000 students) is a point of special interest to all out-of-town visitors. Its radio studios, publishing house (Moody Press) and extension work are models of efficiency in the proclamation of the Gospel. Several other fine institutes are located in Chicago and vicinity, including the Lutheran Bible Institute.

North Park College (Mission Covenant) is expanding rapidly. Wheaton College, twenty-five miles to the west, in all schools is approaching a 2,000 enrollment.

Bethany Biblical Seminary has over 150 enrolled for its regular course and about 100 in its Bible Training Institute. Trinity Seminary and Bible College of the Evangelical Free Church has a total enrollment of around 100. Northern Baptist Seminary, the largest in this area with evangelical emphasis, has 400 enrolled.

Chicago is perhaps the greatest center of evangelical publications in the United States. Besides the publications of the various denominations and missions already noted, several of interdenominational character are outstanding. Good News has an output of 22,000,000 tracts a year. Van Kampen Press (in near-by Wheaton) is publishing books and booklets. Its output is over 1,000,000 copies. Scripture Press is doing a magnificent work in the Sunday school field.

Christian Life and *Moody Monthly* are attracting nationwide attention by the adoption of modern journalistic tchniques in making the Gospel attractive. Both have large and growing circulations.

Chicago is also the headquarters of several important interdenominational organizations of evangelical faith.

Among these are the Gideons, housed in an attractive location owned by the Association. They have distributed to date more than 3,000,000 Bibles, 10,-

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Living Up to the Great Moody Heritage

GLENWOOD BLACKMORE

MOODY Church of Chicago is one of America's greatest evangelical centers. Under the present leadership of Dr. Alan Redpath it is achieving new distinctions worthy of its fine traditions.

The grass roots of Moody Church, its members are proud to proclaim, date back to the first Sunday school organized by the famous evangelist of the late century, Dwight Lyman Moody.

When Moody was converted as a young man, he went into the business of being a Christian enthusiastically. He rented four pews in a church and filled them each Sunday with other young men. But when he tried to speak in church meetings, he was asked to refrain because he was considered "crude."

He volunteered to teach a Sunday school class, but the superintendent—perhaps hoping to discourage the blundering fellow—expressed his regrets that he had no class for him. The next Sunday Moody walked into the Sunday school followed by 18 dirty, barefooted children he had picked up on the streets.

Soon the Sunday school was packed to capacity, and young Moody decided to open a school in another section of Chicago. He secured the use of the North Market Hall, a public hall which was built over one of the large city markets.

It was a large, dingy, dilapidated brick building, and the great hall inside was grimy and uninviting. Moody arrived every Sunday morning shortly after six to get the hall ready for Sunday school—although the school did not convene until afternoon. Every Saturday night a German society held a dance there, and Moody had to roll out beer kegs, sweep up sawdust and dirt, and arrange chairs. This took most of the morning, and the early part of the afternoon he spent going around the city drumming up scholars.

By two o'clock the place was full of from 500 to 600 gamins of the street—bold, restless, inquisitive, clothed in dirty rags. Most of the boys sold papers on the streets and had indescribable lung power which they poured into the singing.

Moody, as interested as he was in the children, was greatly burdened for their parents. After the Sunday school closed in the afternoon, he went from home to home, inviting parents to an evening service. Here Moody began his "pulpit talks." Still his friends discouraged him from becoming a preacher. One man told him he could best serve the Lord by keeping still.

ALAN REDPATH

In spite of this, children, young people, adults were converted in the old North Market Hall.

Soon he faced a desperate problem. He had consistently encouraged his converts to join the established churches of Chicago, but many of them from the poor classes of the city felt out of place in the organized churches and would not follow his advice. Moody knew they needed Christian training and indoctrination. He called a council of the clergymen of the city and asked their advice. Their suggestion was that he organize his followers into a church that would fit their own needs!

So it was that, in 1863, twelve members signed the Charter of the Illinois Street Church—years later to become The Moody Church of Chicago.

A simple frame building seating 1,500 was erected, and the Rev. J. H. Harwood was called to the pastorate. Moody served as a deacon.

The church was open every evening in the week either for gospel services or for prayer meetings, mothers' meetings, missionary rallies. Moody even instituted a series of children's prayer meetings. He once said there was nothing he feared more than "ruts"—and he kept the Illinois Street Church out of them.

But when the great Chicago fire swept through the city in 1871, the Illinois Street Church was directly in its path. Moody escaped with his family, and as soon as he had them safe with friends he started East to raise money for the homeless and for the new church.

George H. Stuart, John Wanamaker and other friends raised $3,000 and a temporary building 75 x 100 feet was immediately erected on the corner of Wells and Ontario streets. On December 24, two months and fifteen days after the fire, the North Side Tabernacle was dedicated. Here Moody and a corps of workers lived during the winter months, administering relief to the fire sufferers and holding daily revival services

In this old temporary building Moody began work with Ira D. Sankey and P. P. Bliss. The "gospel sing" movement which was to sweep Protestantism was born here.

With funds secured from the sale of these "gospel songs" the permanent Chicago Avenue building of Moody Church was erected (1875).

From then on, although situated in one of the poorest sections of Chicago, the church had a series of illustrious pastors, including Dr. Rueben A. Torrey, Dr. A. C. Dixon and Paul Rader.

It was in the beginning of Paul Rader's ministry that the Chicago Avenue building proved too small for the crowds, and a supposedly temporary structure was raised on the corner of North avenue and LaSalle street. The Chicago Avenue building was sold to Moody Bible Institute, now located on the property Moody had purchased after the Chicago fire.

But eight years passed, and the church was still using the "temporary" structure, which by this time was in so serious a condition that the city was threatening to condemn it for public use—in spite of the fact that there was still a debt of $75,000 upon it. In 1922 Dr. P. W. Philpott was called as pastor, to face this discouraging picture.

When Philpott arrived at The Moody Church and faced the staggering debt, he decided to take the bull by the horns. Architects were called in to design a new and permanent structure. They advised that the new church would not require all of the space on hand. So 100 feet of the North avenue frontage was sold for $300,000, and the project was under way.

On New Year's Eve, Dec. 31, 1943, the last note of indebtedness was burned, and the church that started with a group of street urchins in a public hall has emerged into an institution of inestimable influence in American public life—with a million dollar building, equipped even with its own radio control room, four-manual pipe organ, and a seating capacity in the main auditorium of more than 4,000, which on many occasions has been unable to accommodate the crowds.

No one can tell how many hundreds of thousands of people have been converted through the instrumentality of Moody Church. There seems to be no end to the testimonies which have gone up as an incense to heaven from those who have felt the powerful evangelical spirit of its faithful preachers of the Word of Life.

The name of Dr. H. A. Ironside will never be forgotten by Moody Church folk. With his unique Bible teaching ability, he stepped into this, the largest fundamental pulpit in the United States, and for around twenty years demonstrated the power of the Gospel to change lives.

With no classroom education beyond grammar school, he was considered one of the leading Bible scholars of his generation. He was the author of more than forty widely selling books and commentaries. Dr. Ironside was in constant demand from coast to coast in Bible conferences and evangelical campaigns. On four occasions he went abroad preaching in such famous pulpits as St. Giles Cathedral, Edinburgh, Scotland, and the world-famous Keswick Conference.

With over 100 missionaries in the field and a deep sense of its stewardship in every sphere of Christian activity Moody Church continued to grow.

Today conditions are somewhat different but Dr. Alan Redpath is meeting them. Moody's official board found this remarkable man in England.

Dr. Redpath was educated at Durham University School, and then later studied and qualified as a "Chartered Accountant" the American equivalent of a Certified Public Accountant. For six years thereafter he held an executive post on the staff of Imperial Industries Ltd., the largest industrial combine in Britain. He was converted during the time he was studying for examinations, but did not come right out for the Lord until several years later.

Then in response to the call of the Lord he resigned his position in business and took up itinerary evangelistic work with a Christian Youth Movement in Britain for a period of four years. In 1940 he accepted an invitation to the pastorate of the Baptist Church at Richmond, Surrey, where he remained until September 1953.

During the early part of the war the Church was damaged by fire bombs, but they maintained their evangelistic programme, and through open air services in air-raid shelters, the Church soon became overcrowded. Since 1946 they held their evening service on Sundays in Richmond Theatre in order to accommodate the large number of people who could not get into the Church itself. Seventeen members of the Church have sailed for the different mission fields during the past five years and seven more are in training.

Dr. Redpath successfully conducted city-wide evangelistic campaigns in a number of the largest cities in Britain, and was a member of the team of evangelists responsible for the leadership of "Faith for the Times Campaign" in the Royal Albert Hall, London in 1944, and also the "Festival of Britain Campaign" in London in 1951. It has been his privilege to share in the ministry of a number of "Deeper Life Conventions," during these years, particularly at Keswick, where in 1953 he gave the annual radio address, which was broadcast by the BBC on their Overseas program, reaching a large number of British Dominions and other countries as well.

Since September 1953, Dr. Redpath has been building for God in Chicago. Asked about the new strategies he is using in his new surroundings Dr. Redpath said, "Most of our congregation now live at a considerable distance. We have completely to readjust our schedule and to face a completely different challenge. We have divided up the whole of the Chicago area into some twenty-six zones, with a deacon or elder in charge of each zone, and at regular intervals in many of these zones our membership meet together for prayer and Bible study in the homes of our members. We are planning also that when this program has taken fire as it were in the life of the membership, then these meetings for prayer and Bible study will be opened as informal Gospel meetings for neighbors and friends

(Continued on page 17)

Present $1,000,000 edifice of Moody Church in the heart of Chicago.

Evangelical Is "Top Man" for World Rotarians

A *News-Week* Feature

WHEN Rotary, International celebrated its Fiftieth Anniversary in February this year the name of an outstanding evangelical Christian layman was in the headlines all over the world.

News-Week, one of America's biggest news magazines, gave Herbert J. Taylor its first page (see page 17).

Members of the National Association of Evangelicals think of Taylor as a Bible-believing and Christ-honoring Methodist who is always present at our national conventions when it is physically possible and who willingly takes time from his busy life to give counsel in meetings of the NAE Board of Administration or its various committees.

Christ comes first in Herb Taylor's life but he gets very enthusiastic about Rotary whenever this top business and professional men's luncheon club is mentioned.

As *News-Week* tells it, Rotary "has grown into an international organization of 402,000 business and professional men who, as Sir Winston Churchill, himself an honorary member, said recently, exert a powerful influence for 'moral and spiritual values.'" Clubs in all 89 countries joined in celebrating the Fiftieth Anniversary. They saw a 30-minute documentary movie, "The Great Adventure," starring Edward Arnold. All admired the commemorative postage stamps issued by more than a dozen countries, including the USA. The Golden Anniversary celebration will go on until the annual convention in Chicago, May 29-June 2.

"To the office of President Taylor in the handsome, new Rotary Headquarters at Evanston, Ill.," says *News-Week,* have come congratulations from President Dwight D. Eisenhower and distinguished men from countries outside the Iron Curtain: From Chiang Kai-shek on embattled Formosa; from Dr. Rajendra Prasad, President of India; from Premier Ichiro Hatoyama of Japan, who saw Rotary, suppressed in his country during the second world war, rise to a membership of more than 6,000 in 150 clubs. In one way or another, all these messages say that Rotary's brand of internationalism is a shining success, that it has broken through the barriers of race, religion, and language as government and church have seldom been able to do."

"The Rotary Foundation, inaugurated in 1947, has granted 710 fellowships—573 to men and 137 to women—for one year of graduate study abroad. The students selected were from 57 countries, and they chose schools in 36 nations. So far the foundation has spent more than $1,750,000, all of it contributed individually by Rotarians."

"Taylor has given much to Rotary. He sees in it a means of promoting national and international understanding and friendship. Since he became international president last July (for a one-year term) he has traveled more than 50,000 miles in eighteen countries, and spoken to members of more than 1,000 clubs. Everywhere he and his wife Gloria went, he examined the local projects—hospitals and youth-training schools—and passed along experiences of other clubs which he thought might be helpful. It was a wearing, tearing odyssey. But when golden-anniversary ceremonies are over, the Taylors plan to hit the road again."

News-Week's article on the Fiftieth Anniversary was largely a tribute to Taylor. Said the magazine: "Taylor, a graying, somewhat grave man of 61, has been active in community service since 1923, when he joined the Rotary Club in Pauls Valley, Okla., where he was a salesman. (He was born in Pickford, Mich., educated at Northwestern, and during the first world war rose from apprentice seaman to lieutenant.) Of his first association with Rotary, his wife says: 'It was love at first sight.'

"While still in his 20's, Taylor heard of an opening for a salesman with the Jewel Tea Co., Inc., in Chicago. He got the job (soon afterward he became a member of the Rotary Club of Chicago), and in four years was a vice president. By 1932, when the depression was at its bleakest, he was executive vice president and drawing $30,000 salary plus bonus. In that year he quit his job and took a flyer that seemed highly venturesome.

"But Taylor had been closely studying a Chicago business called the Club Aluminum Products Co., which manufactured and marketed kitchen utensils. Club Aluminum was wallowing deep in the black waters of the depression; any day it might drown in bankruptcy. The firm had not paid a dividend in years; debts exceeded assets by $400,000; creditors were about ready to settle for 10 cents on a dollar.

"Taylor was sure the company could be saved. He offered to take over for $6,000 a year (that was all he drew for the next four years). He sold some of his Jewel Tea stock, using the money to keep the business afloat.

"Taylor had confidence in himself and his selling and administrative talents and for a long time, he had been playing with an idea; now he decided to see if it would work. The idea: Devise and live up to a business guide which would win the confidence, respect, and loyalty of employees and customers. Thus was born what Taylor called 'the Four-Way Test,' a way of behavior which is almost as familiar to Rotarians as their spoked-wheel emblem. The test:

1—Is it the truth?

2—Is it fair to all concerned?

3—Will it build good will and better friendships?

4—Will it benefit all concerned?

"Here are some of the ways Taylor, as he rebuilt bent-and-dented Club Aluminum, applied the Four-Way Test:

"A department-store buyer of kitchenware quit without telling her employer she and Taylor had agreed to share equally the $40-a-week salary of a demonstrator. After a year, Taylor

found he had not been billed. He informed the store of the agreement and insisted on paying his half.

"Club Aluminum's advertising made extravagant claims. Taylor edited into it honesty and believability.

"After a printer had delivered a job for Club Aluminum, he discovered he had made an arithmetical error in computing the fee—which cost him $500. Taylor voluntarily paid the $500.

"Everybody worked hard, gradually the pall of depression lifted, and finally Club Aluminum was in the black. Since Taylor took the plunge in 1931, it has retired the $400,000 debt, with interest, paid out more than $1 million in dividends. It now has assets of $2.5 million. Last year's sales were $7.9 million.

"Taylor, of course, does not attribute this success solely to the Four-Way Test. But he has no doubt that the effect of applying the test to all operations, if not precisely measurable, was considerable. After all, he says, most people if treated decently will behave decently. The printer who made a mistake in adding a column of figures thereafter gave diligent attention to Taylor's orders. The department store which got $1,000 it didn't know it was entitled to did not hide Club Aluminum pots and pans under the counter.

"As the business prospered, Taylor (he is now chairman of the board) gradually began giving it somewhat less than eighteen hours a day. He found time for his major hobby, child welfare (he formerly headed the National Boys and Girls Week Committee), and for evening songfests with his wife and their two daughters, Beverly and Romona, in their home in suburban Park Ridge.

"Especially, he found more time for the Chicago Rotary Club. He moved upward through every office, including president, and at international conventions got to know thousands of Rotarians from all over the world. At the 1954 convention, attended by 8,646, he was unanimously elected international president.

"After he becomes a past international president next July, Herb Taylor will work just as hard to spread Rotary's ideals as he has worked during the last three decades. Particularly, he will push the Four-Way Test as far beyond the limits of Rotary as possible."

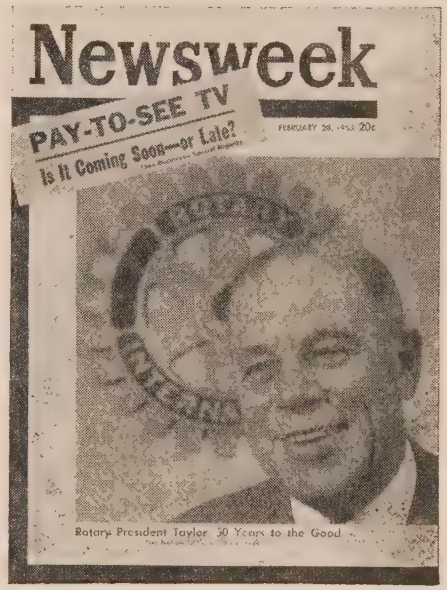
* * * *

Citadels of the Faith

(Continued from page 15)

who are not in the habit of attending church. We are thus seeking to shift the emphasis of evangelism to the homes of our members. We are also conducting a house to house canvas of the whole neighborhood surrounding Moody Church. This is a strategic district—on the one hand is the Chicago Gold Coast, only a few blocks from our doors in which live some of the wealthiest families in the city; on the other hand, there is a large section of colored population, where racial tension runs high. It provides a tremendous challenge and can only be faced by sacrificial prayer and service."

Known widely for his advocacy of the National Association of Evangelicals Dr. Redpath said, "We are glad to be associated with the work of the NAE, and from time to time we have found great value in this relationship. The NAE represents a position of Christian fellowship which is very near to our hearts."



Chicago

(Continued from page 13)

000,000 Testaments to service men and 3,000,000 to children.

The Christian Business Men's Committee, International, is another organization of growing influence. It has bought and remodeled a building, in Chicago's busy Loop, where its many activities are carried on. It has committees in six countries. The Chicago Committee is the oldest in the United States. It has maintained noon services in The Loop for seventeen years, and a Service Center since 1942 where thousands have been led to Christ.

The Child Evangelism Fellowship has over 300 classes in Chicago alone.

The Evangelical Teacher Training Association, with offices in Chicago, has 150 cooperating schools and colleges located in six countries.

Best Seller Publicity specializes in signs and posters bearing the message of salvation in selected texts from the Bible.

Christian Writers Institute is the outstanding correspondence school of Christian journalism in North America. It now enrolls some 1,500 students whose articles are appearing in virtually all the Christian magazines in the field.

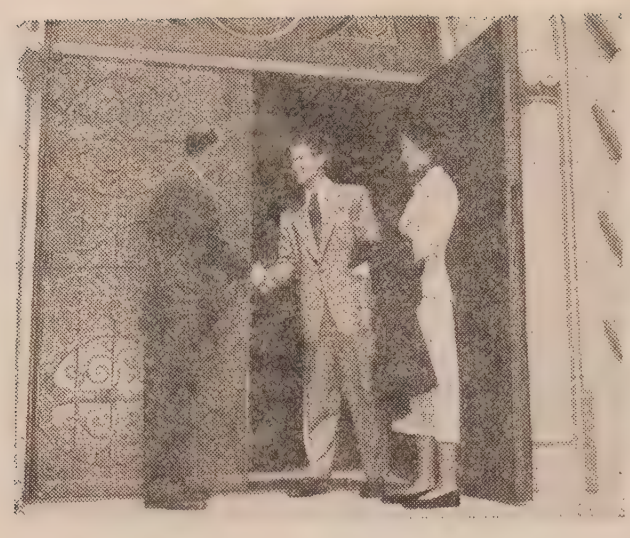
Youth for Christ (headquarters now in Wheaton) has over 1,000 established rallies in America and Canada and in addition, other rallies in forty-six foreign countries.

Inter-Varsity Christian Fellowship is working on some 250 college and university campuses. Hundreds of conversions are reported each year. Over 1,200 volunteered for missionary service. Approximately 8,000 students are now active in this organization, which is reaching out into every section of the United States from its midwestern headquarters.

Evangelical Welfare Agency, organized to serve the Christian home and all fundamental churches, receives neglected needy children from Court and private arrangement and places them in Christian homes for foster care and adoption—truly a missionary work. EWA is licensed to serve in the state of Illinois. Similar ideas of child placement service are being considered by NAE in other states.

Last but not least are the activities of the National Association of Evangelicals itself. The offices of the NAE (recently moved to Wheaton) handle all the general affairs of the organization, including the supervision of the work of local and regional committees and offices. Two important associate organizations which still maintain offices in the city proper are the National Association of Christian Schools and the National Sunday School Association. NSSA—an interdenominational, evangelical service for all Sunday Schools—has expanded in several ways since the last NAE Convention. There are now thirty-five state and city Sunday School Associations united in the job of revitalizing the Sunday Schools of America. NACS has moved into its own headquarters.

Chicago, with all its advantages and facilities—physical, geographical, educational, cultural, and spiritual—stands ready to welcome evangelicals to the Thirteenth Annual NAE Convention. "All things are ready. Come to the feast."



Why Go to Sunday School?

CLATE A. RISLEY

General Secretary, National Sunday School Association

DO YOU go to Sunday School? Why?

If you do not go to Sunday School, why don't you?

Many people who go to Sunday School every Sunday don't really know why. Do you?

Some having faced this question haven't been able to give a satisfactory answer and have dropped out. J. Edgar Hoover has recently stated that seven out of eight drop out of Sunday School by the time they are fifteen years of age. It is reasonable to believe that many if not most of those who drop out do not know why they went in the first place.

The average elementary school child may not realize why he is going to public school beyond the pressure of home but when youth reaches the place where schooling is voluntary and they choose whether or not they want to go they ordinarily have some reason why they attend.

Sunday School is voluntary. Real interest is the great factor in getting and holding pupils. An important ingredient in plugging the holes in the sieve through which so many slip is a knowledge of what the Sunday School is and why we ought to go, because this can help give real interest.

Did you ever have to do some tedious task and you didn't know why you were expected to do it? When someone explained the reason and you saw the end from the beginning it made a difference in your attitude and interest.

Habit vs. Reason

Why do you go to Sunday School? Someone answers unhesitantly, "Why, mister, we've always gone to Sunday School at our house. It's a family habit. I can't remember when I wasn't in Sunday School. My folks took me as a babe. Now I'm married and we take our children. Always have that's all. You're supposed to go to Sunday School."

The Sunday School habit is a good habit, but a good habit isn't necessarily a good reason. Be sure your habit has real reason to it.

Why do you go to Sunday School? A typical Sunday School student answers without faltering, "I go to Sunday School to learn more about the Bible. I like Bible study." Fine. We all need to know our Bibles better. Certainly the Bible should be central in the curriculum of any Sunday School. But is a knowledge of the Bible all we want?

Pupils can sit and listen and learn the stories of the Old and New Testament and not be Christians. Children can repeat for you the missionary journeys of the Apostle Paul, know the required memory work, and not know Christ.

Win Them to Christ

A head full of facts even about the Bible is not an end in itself.

Why do you go to Sunday School? Having heard the above discussion, another student will suggest an answer. "We go to Sunday School that we may come to know Christ." That is fine. At least we are a step further down the path of progress. It is vital that men come to know Christ. They must come to Him or be eternally lost. But is even so great a thing as salvation the end, the ultimate?

Multitudes claim to know Christ who are not committed to Him. Multitudes know Him, at least there has been an introduction, but they are not serving Him. They know little of His will for their lives. No, salvation is not the end. Salvation is the beginning. We do not begin to really live until we know Christ. Our churches are filled with those who have not thought in terms of a life lived in harmony with the will of God.

We must agree that a big part of the program of the church is to evangelize, but what's going to happen to those who are evangelized and saved unless someone thinks in terms of teaching and training them how to live the Christian life?

It is, without doubt, God's will that we know His book. (II Tim. 2:15, "Study to show thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth").

It is undoubtedly God's will that we come to know His Son. (II Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.")

Aim of the Sunday School

But God desires most of all that His Book and His Son be lived out in your life and mine. It is the purpose of the Sunday School to fit men and women to live in harmony with the will of God.

You answer, but that is the purpose of the church. Exactly. The purpose and aim of the church and the purpose and the aim of the Sunday School are one. So much so that one cannot suc-

(Continued on page 34)

NAE Agencies Rendering A Wide-spread Service

The National Association of Evangelicals was organized in 1942 to serve all Bible-believing Christians at the inter-denominational level. Providing a means of cooperation without compromise, it now represents 37 complete denominations, individual churches from some 40 other denominational and undenominational groups, many Bible schools, colleges and seminaries, ministerial fellowships and evangelistic organizations as well as individual Christians. The actual membership now numbers more than one and one-half million with a service constituency through the commissions and agencies shown below of more than ten million.

PUBLIC AFFAIRS

The Office of Affairs of the National Association of Evangelicals was established in Washington in 1944, and since that time it has served as a liaison between the Evangelical constituency in the United States, and the US Government.

The Office of Affairs in Washington has two main purposes—information and representation. First of all, it serves to keep Evangelicals informed on matters which are pending before the various branches of the government in Washington. In many cases the Washington office is called upon to provide specific information concerning particular matters which may be handled by various officials of the Executive Branch of the government. Secondly, the NAE Office of Affairs serves to make representation to the government on matters which are of particular concern to Evangelicals across the nation.

Prior to the establishment of the Washington office, it was necessary for Evangelicals to handle their various matters in Washington through the medium of written correspondence. This often involved unnecessary delays and unsatisfactory representation in many cases. In 1944, when the necessity of representation in the Nation's Capitol became increasingly clear to leaders of NAE, the decision was made to establish the Office of Affairs. Thereafter, Dr. Clyde Taylor was selected to direct this office.

Since its establishment, the Washington office has proven its worth many times over. The representation of the past ten years has involved approaches to almost every section of government—the State Department, the Bureau of Internal Revenue, Selective Service, the Department of the Interior, the Bureau of Indian Affairs, the Department of Justice, the Foreign Operations Administration, the Immigration and Naturalization Service, the Department of Health, Education and Welfare, the Department of Defense, Army, Navy, and Air Force, Civil Defense, the Post Office Department, the Veterans Administration, the United States Information Agency, the Treasury Department, The Department of Commerce, and numerous other government agencies.

In addition to all this, the Washington office has served to keep Evangelicals informed of Legislative matters on Capitol Hill. Every session of Congress sees numerous bills which are intensely interesting to Evangelicals throughout the US. The Bryson Bill on liquor advertising, the Bricker Amendment, immigration bills (including the McCarran-Walter Act), bills on juvenile delinquency, bills on pornographic literature, are but a few of the legislative matters which have gained the attention of NAE's representatives in Washington.

In addition to the official matters which have been undertaken by this office, the Washington office serves as a diplomatic sounding board for the Gospel in the Nation's Capitol. Wherever possible the Gospel and its implications in the affairs of government, and in the lives of individual leaders, has been brought to the foreground by NAE's representatives in the Capital.

To sum up, it could be said that NAE's Office of Affairs is the Washington embassy of good will for Evangelicals. Located at the political and governmental center of the nation, it fulfills a tremendous need in providing a liaison between Evangelicals and the government.

FOREIGN MISSIONS

The Evangelical Foreign Missions Association, established in 1945, is a cooperative body of 43 foreign mission agencies. Both denominational and inter-denominational boards are represented in its membership.

EFMA was established to provide a triple service to its constituents. First, to make adequate provision for the procurement of all types of missionary documents and provide the diplomatic information needed by the mission boards.

Second, to operate a Purchasing Office in New York City. This office, established to serve foreign mission boards and missionaries, has extended its services to include Christian workers in the homeland. During the past five years the Purchasing Office has saved the mission boards and missionaries alone over $500,000 in discounts.

Third, to operate its own travel service. The Universal Travel Service in Chicago, in cooperation with the Washington and New York offices of EFMA, enables our mission boards to receive maximum service in all of their transportation problems.

EFMA has become a source of missionary information, making surveys when necessary, and cooperating with other national and international bodies in securing the world mission information and statistics.

This organization has sponsored con-

ferences covering many fields of missionary enterprise. Outstanding among these is the Mission Executives' Retreat, which has now met for three successive fall sessions. At these Retreats, leading missionary speakers present discussions of the various problems confronting our Evangelical mission boards.

In 1954 EFMA established the Missionary News Service, a semi-monthly news service covering the mission fronts of the world from an evangelical viewpoint. MNS is issued for the purpose of informing mission board executives and editors of up-to-date missionary news.

EFMA provides government representation in behalf of mission boards. When necessary this service is done in the name of the NAE, thus furnishing a vast constituency at home to influence our own government agencies, to do what is correct and right on behalf of missions everywhere. Specifically this includes the defense of the religious liberty of minority groups in foreign lands.

EFMA has cooperated with the World Evangelical Fellowship and the Commission on International Relations in encouraging the establishment of Fellowships in many major mission areas.

EFMA has encouraged surveys of literature around the world and was in charge, through its committee, of making the first complete survey of evangelical Spanish literature and editing the first literature catalogue in that language. EFMA was responsible for the conference which established the Evangelical Literature Overseas as the evangelical literature arm in America.

EVANGELICAL YOUTH

Evangelical Youth functioning as NAE's youth department almost from the beginning of the parent organization continues to serve as the voluntary agency for united action among evangelical youth organizations. The largest constituency has been composed of the youth departments of Evangelical Denominations which are members of NAE. Eighteen of these were represented in last year's convention. Relationships are also enjoyed with both interdenominational and undenominational youth organizations, several of which are represented in the 1954 convention. There is no other such agency in the world serving in the field of evangelical youth and each year at convention time there is testimony to a strong and widening interest in this branch of evangelical fellowship.

Possibilities for wider service present themselves with persistence. The need right now is for leadership with more time to dedicate to the fulfillment of this vision. The program for this year's convention is scheduled for Wednesday and Thursday mornings. A number of nationally known youth leaders will be appearing for the first time in the workshops, panel discussions and otherwise contributing to the value of the sessions. Rev. Dick Fulmer, National Secretary, Christ's Ambassadors, Springfield, Missouri, is acting as chairman of the program committee this year.

EDUCATION

Grow or die is the alternative confronting evangelical educational institutions as they look forward to a decade and a half of the most phenomenal enlargement of an educational program that this country has ever seen. Figures produced by the American Association of Collegiate Registrars and Admissions Officers indicate that in the next six years our kindergarten enrollment in the United States will increase by a million a year for the next six years, that secondary schools will in the same period increase by four million, and that by 1970, if only forty per cent of our youth attend college, the number enrolled will be more than double what it is today.

While state institutions will doubtless receive the largest proportion of these students, private colleges will feel the pressure, and Christian schools are sure to feel it not only because of the multiplying number of students, but because an increasing group will seek what the Christian schools have to offer.

The Commission on Education suggests that the constituency of the NAE give praverful thought to this problem, with a view to increasing and strengthening the educational resources at the disposal of evangelicals. Buildings must be erected and equipped; teachers must be trained and added to faculties: and the spiritual strength of our schools must be increased to meet the impending tide of students.

During the past year the Commission has accomplished several objectives. A survey of the athletic programs in member schools of the NAE has been undertaken by Mr. George R. Wells of Houghton College under the sponsorship of the Commission, in order to make available facts that will aid in the improvement of physical education.

The National Teachers Christian Fellowship, an association of Christian teachers in public and private schools for purposes of fellowship and of professional growth, has been launched under the leadership of Howard Davis, a school principal in a suburb of Chicago. The new association is growing favorably, and held its first regional workshop at Wheaton on February 19.

The Commission has also acted as a clearing-house of information concerning opportunities for study, and has reviewed the qualifications of schools who have sought membership in NAE.

At the coming Convention the Commission will feature discussion sessions of the various divisions on Christian and Secondary Schools, Colleges, Seminaries, and Bible Institutes and Bible Colleges, taking up the problems peculiar to each. There will be two general sessions, a public address on "Education for Eternity" on the night of Wednesday, April 20, by Dr. Merrill C. Tenney, Chairman of the Commission, and on Thursday morning the showing of a film, with a panel discussion following, on the problem of increasing school population. The business session of the Commission as a whole will be held on the morning of Wednesday, April 20. Visitors are welcome to participate in the discussion groups at these sessions.

RADIO-TV

National Religious Broadcasters, as an affiliate of the National Association of Evangelicals, has had a very important function throughout the past ten years. NRB exists for the express purpose of promoting, preserving and protecting the rights of Religious Broadcasters. Many notable accomplishments have been attained during the past decade. Among these accomplishments are:

(1) A general improvement in the program quality of all Religious Broadcasts.

(2) A much more favorable relationship has been worked out between the radio and television industry by an intensive program of educating both industry and the individual broadcaster to the problems that each faces in his particular field of operation.

(3) NRB has established a Code of Ethics for each member broadcaster that affects program standard, ethical relations with radio stations and networks, and an approved financial policy.

(4) The recent formulation of the code adopted by the National Association of Radio and Television Broadcasters has been interpreted to give favorable consideration to those broadcasters who wish to use television time for paid broadcasts. This has been a direct result of the negotiations of NRB with NARTB.

(5) Successful seminars have been arranged to instruct broadcasters in methods and procedures to improve their broadcasting technique.

(6) A very important conference has been held recently in Washington, D.C. in joint session with International Christian Leadership, Inc., at which time we were able to present our work and objectives to our leaders in government in our Nation's Capital.

(7) A most favorable relationship has been established by broadcasters who have been aggressive in their own individual field of broadcasting in that the fellowship afforded by NRB has served as a mutual clearing house for ideas and problems.

WORLD RELIEF

Of the two thousand million people in the world, more went to bed hungry last night than went to bed well fed. United Nations authorities report that more than one-half of the people in the world are ill fed and undernourished. Millions and millions of people throughout the world are inadequately clothed.

Of those who are hungry, thirsty, naked, Jesus Christ said: "And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

The World Relief Commission, as the instrument of the National Association of Evangelicals, distributed 86,464 pounds of clothing (valued at $108,131) last year. During 1954 World Relief also shipped overseas $3,550 worth of food. The total relief supplied last year amounted to $111,681. This relief—and that of all other relief agencies in the world—is but a fraction of the help needed by suffering people.

Some people may say, "Why does the NAE have its own organization for relief. Why don't they send out relief through the established agencies?" The answer is that our relief is different—it is *Christian* relief. With every gift of food and clothing, distributed overseas by reliable, established evangelical Christians, goes a Gospel message in printed form.

It is not enough for us as Christians to relieve the physical suffering of men and women and children, while their lost, God-starved souls go to hell. Nor can we preach Christ to people whose stomachs are empty and whose bodies are weak from exposure to cold when we have it within our power to feed and clothe them.

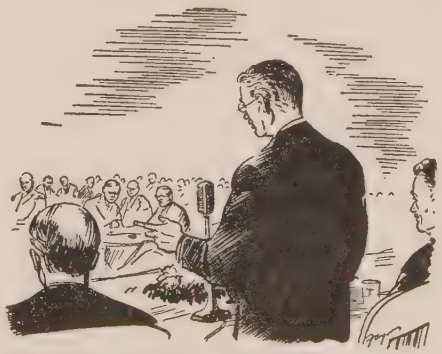
Through the food, clothing and Gospel testimony distributed through World Relief Commission last year, thousands and thousands of people found relief from acute physical suffering and spiritual starvation. In the year that lies ahead we must double and triple our effort under God.

As the new director of the World Relief Commission, I would like to express my deep thanks to the faithful churches, organizations and individuals who are now supporting World Relief. I would also like to thank Rev. H. Clay Mitchell, our Secretary, for the wonderful way in which he carried on the work of World Relief during the period in 1954 when we were without a director. And I want to urge as strongly as I possibly can the necessity for the support of more and more Christians.

One of our most important jobs on the home front is to acquaint the people in our local churches with the relief needs overseas. I am now making plans to hold relief rallies in churches. These rallies will be sponsored by Sunday Schools, Young People's Groups, Women's Missionary Societies, etc.

I also plan to attend as many summer Bible Conferences in the Pennsylvania, New Jersey, New York and New England areas as possible in order to tell more people about our work. Our regional directors can be of tremendous help also in acquainting our people with World Relief.

We plan to have a booth at the Annual Convention and we invite all of the pastors and delegates to visit us at the booth. We will be happy to supply you with information and material to take back to your people. The World Relief Commission is a cooperative effort on the part of NAE churches and we covet your prayers and help.



LAYMEN'S COUNCIL

Evangelical laymen are manifesting a growing interest in the development of the National Association and its allied agencies. To channel this interest and make it most effective the Laymen's Advisory Council has been formed with chapters in a growing number of areas. Various projects are undertaken such as the purchase of multilith equipment for national headquarters, placing *Action* magazine in the hands of Christian business and professional men, etc. Local chapters hold annual banquets for the purpose of hearing nationally-known evangelical leaders and raising funds for the national budget; prayer meetings for special objectives; organization meetings to promote NAE program at the local level.

WOMEN'S FELLOWSHIP

In September, 1954, twenty-two churches of Greater Boston were represented in a chapter meeting of the Women's Fellowship. The leaders' joy and satisfaction seemed complete until the November meeting, held at Park Street Church, Boston, brought out women from thirty-three different churches. This is ecumenicity at its best!

Behind the scenes reports suggest that this phenomenal success did not appear at once. For several years evangelical women have been meeting on the average of four times a year for inspiration, fellowship, and prayer. Growing appreciation and enthusiasm for the Lord's work as it is represented by NAE, plus excellent local leadership combined to produce this numerical success.

The Women's Fellowship is one of the Commissions of the National Association of Evangelicals. It seeks to further the cause of united action among Bible-believing women, as well as to undergird all of the causes for which NAE stands.

The Women's Fellowship sponsors the organization of chapters, whose meetings are attended by women from various churches and differing denominations, but all of whom are alert to the need for cooperation which cuts across artificial barriers. Women's Fellowship invites already organized groups, such as Bible classes, missionary societies, prayer groups, etc. to become affiliate members. Women's Fellowship also solicits individual memberships ($1.00 a year for voting membership; $5.00 or more for sustaining membership) from women everywhere to join in the crusade for evangelicalism.

Members of Women's Fellowship are active in drives for clothing and food to be shipped through NAE's World Relief Commission. Penny-a-meal gifts assist in the support of orphans, lepers, and other needy folk. This giving is "relief plus," for it is always accompanied with a gospel message in its distribution through NAE's designated agents.

During this current year Women's Fellowship has solicited gifts from its members to help in the subsidization of the "Evangelical Ads" now in preparation by the Washington Office of NAE

At least two chapters have collected books suitable for shipment overseas by the International Commission for use in Christian schools.

The observance of the World Day of Prayer in many cities and towns may be traced to the local organization of Women's Fellowship. One area director reported that the pastors in her city began to ask early in 1955, "What are the women going to do this year about World Day of Prayer?" In this case, the women pioneered and the pastors were anxious to cooperate.

Women's Fellowship has accepted the responsiblity of the registration desk at the annual convention of NAE in Chicago, April 19-22. There will also be a booth in the regular exhibit area, where one of the officers will be on hand to give you information about organization and activities. And, don't forget to attend the regular convention meetings which will include practical suggestions for the spread of the influence of united action in your area, as well as the annual business of the Commission.

Officers for the year of 1954-55 have been the following: President, Mrs. M. C. Tenney, Wheaton, Ill; First Vice-president, Miss Elizabeth M. Evans, Boston, Mass.; Second Vice-president, Mrs. Paul P. Petticord, Portland, Ore.; Secretary, Mrs. Helen Lee, Minneapolis, Minn.; and Treasurer, Mrs. Adrian Bock, Royal Oak, Mich. The Executive Committee includes these additional members-at-large: Mrs. Theodore Elsner, Mrs. Arthur M. Parce, Mrs. John Plumer, and Mrs. Vennie Sheffield.

For further information about Women's Fellowship, write to Mrs. M. C. Tenney, 811 N. Main Street, Wheaton, Ill.

EVANGELICAL ACTION

The Commission on Evangelical Action has continued to work on behalf of Christian liberty. It has been at the forefront in calling to the attention of our State Department the persecution of American missionaries in South America. It has helped to publicize widely this breach of faith. It has received excellent cooperation from the State Department but, of course, has not been completely successful in accomplishing what it has wanted to accomplish. When foreign governments are controlled by the Roman Church, a tremendous road block exists which is almost impossible to pierce.

Our Commission has also led in the fight for the preservation of the rights of Americans in Spain. The agreements that are being made with the Spanish government betray the conception of freedom for which America has stood through the years. Our Commission is also engaged in the struggle of preserving religious liberty in Italy. May the day soon arrive when our government will forsake the path of supposed expediency and no longer compromise on basic principles with any totalitarian government, ecclesiastical or political!

Our Commission has been working diligently in preparing ads which are replies to those deceiving ads which are publicized by the Knights of Columbus in newspapers and national magazines. These mats, some of which are now ready, will be made available to any group that desires to place them in their local papers or in national magazines. They may be obtained through the NAE Office of Affairs in Washington, D. C.

Our Commission is cooperating with the Committee on Social Action, Chairmaned by Doctor Carl F. H. Henry, in the excellent program which it has arranged for the Convention.

CHRISTIAN SCHOOLS

The Purpose of the National Association of Christian Schools is fourfold:

(1) To promote the Christian Day School Movement in our country and in foreign countries — particularly Christian schools in mission outposts and beyond the seas;

(2) To prepare and gather for distribution informative literature in the form of leaflets, folders, booklets, and books, which are designed to help in the promotion and establishment of Christian schools;

(3) To guide and inform those who occupy key positions in the various scattered schools, to the end that this new school movement may be Scriptural in theory and practice;

(4) To organize these scattered schools into a concerted, mutually helpful association.

To implement this fourfold purpose, we in this past year have been engaged in the following program:

(1) We carried on a *correspondence* which was as varied as it was extensive. Besides aiding communities in the establishment of local Christian schools, we through the mails are confronted with a variety of school problems. For example, a school in the East wishes to know what our "feelings are about teaching sex education in Christian schools." A school in Canada wants to know what we think of the custom of having a "Sadie Hawkins night" in the Christian school. (On the night of Sadie Hawkins—a character of the comic Lil' Abner by Al Capp—a girl is said to be "free" to chase a boy.) A school on the West Coast desires an opinion on the subversive character of nineteen books on Social Studies offered to the local school library.—All these requests came to us during the current month.

(2) One of the outstanding ways in which our program is put into effect is by means of the *printed page.* During the month of January we published 10,000 copies of our 1955 Catalogue. This catalogue lists fifty-two informative publications, largely of the folder variety, and twenty-four educational books. There is a real demand for what is offered. In a recent mail we received a letter from a pastor who was planning on opening a school. He requested membership in NACS for the proposed school. At the same time he enclosed a check covering an order for forty-one of the fifty-two different promotional publications and for twenty of the twenty-four books listed! During the past six months we have received $900 for the sale of promotional literature alone. Our office issues a monthly publication entitled *The Christian Teacher.* It has some 3,000 readers. It is not intended for the teacher as the name might suggest. But it purports to be a Christian teacher itself. It seeks to help parents, their substitutes (the teachers) and school board members solve their educational problems. The subscription fee in its present format is $1. We hope to double its size and fee in the near future.

(3) Finally, the program of NACS is carried forward by the *spoken word.* The number of speaking engagements is increasing to a point of embarrassment for the Educational Director. We receive more requests than we can properly take care of. To aid in this phase of NACS activity we are calling upon others to help us meet the requests for speaking engagements. Our speaking engagements are increasingly taking on the form of teaching a course in Christian philosophy of education. We have prepared two courses —one on moral training and the other on teaching school studies in a Christian way. These courses, consisting of thirty lectures each, are usually given under the auspices of local Christian colleges and merit two hours of college credit. The subject matter of these two courses has been a favored one with the author for over a quarter of a century. While teaching it these past six years on some 50 different occasions, it has undergone repeated revisions. It was not until about a month ago that we made our final revision, which includes appendices and indexes. Our material is presented in three books. The first book gives Christian philosophy proper. The second book gives the philosophical implications for moral training. The third book gives the philosophical implications for teaching school studies. Each book is priced at $2.50. Including the lectures of the two courses given, our total number of lectures given this past year totaled about 500. According to present prospects, the number of lectures to be given this year will at least equal those of last year. A cou-

ple of weeks ago we gave one of the courses in Columbia Bible College (S. C.). Our scheduled dates for giving one of the courses follows: March 15 to April 1, Western Evangelical Seminary, Portland, Ore.; March 24 to April 1, Cascade College, Portland, Ore.; April 8 to 16, Northwestern Schools, Minneapolis, Minn.; June 7-17, Wheaton College, Wheaton, Ill., July 11 to 28, Winona School of Theology, Winona Lake, Indiana.

By way of general information we wish to report that our records show 125 Christian schools affiliated with NACS, three of which are in foreign countries. (Membership fees for schools are $10 plus $1 for every full-time teacher employed.). We have 302 individual Active Members ($5 a year), 66 individual Associate Members (52 a year), and 292 Founders (paying a minimum of $20.) We must add that the NACS has purchased a building which now is our headquarters. Our new address is 10201 South State Street, Chicago 28, Illinois. Our new quarters are a great improvement over our former location. This, we trust, will make for increased services. For this and many other privileges we are deeply grateful to God, from whom all blessings flow.

SUNDAY SCHOOL

"Revitalize the Sunday School" is the perennial slogan of National Sunday School Association. It has always been our objective to help the local church build a bigger and a better Sunday school and we believe we are doing a better job than ever before though we are still limited in necessary personnel and finances.

One of NSSA's major projects to help the local Sunday school is the Sunday School convention. We are more enthused about it today than ever because we have seen what it can do for the local Sunday school. More people, including preachers have received a vision of what Sunday school can do for the church at a Sunday school convention than any other single place. Many have testified to a real Sunday school conversion.

A Sunday School convention has two types of meetings. The inspirational mass meeting and the instructional class meeting. One aims to give zeal, the other wisdom in the work of Sunday school.

NSSA also sponsors two special weeks each year—"National Family Week" in the spring (this year May 1-9) and in the fall we promote National Sunday School Week (September 25-October 2, 1955). We produce and provide a limited amount of materials. Most important of these is our annual "Sunday school Convention Notebook" with the meaty outlines by our National Sunday School convention leaders.

Link, a monthly publication, presents current information on the Sunday School program across the nation and gives helps to Sunday School leaders.

Sunday school tracts and blotters for promotion and Uniform Bible lesson outlines for evangelical publishers are being made available.

Many areas of the country are most enthusiastic about Sunday School cooperation.

As a general rule we can say that we have gotten the finest cooperation on the Pacific Coast. Other areas have been a little more spotted in their interest and cooperation. Another important factor in the interest and enthusiasm of Sunday Schools seems to be the size of the city or town. Contrary to what many may think the extremely large cities have many of the poorest Sunday Schools. Extremely small towns also face some real problems in Sunday School efficiency but the general tone of Sunday School enthusiasm is up.

We have something very unusual coming up this year—two national conventions in celebration of the NSSA's tenth anniversary.

One is to be held on the West coast —at Spokane, Washington, October 5, 6, 7 and one on the East coast—at Providence, Rhode Island, October 26, 27, 28.

We have been asked for several years when we were planning to have a National Sunday School convention on the far east coast. So this being our tenth Anniversary we decided to try something extra special and have a far east and a far west convention. We are trying to make these twin conventions identical twins, if possible.

The response to this idea of twin National conventions has been most excellent. Almost beyond our fondest expectations. Since the first of the year we have visited the New England States and the Pacific Northwest. We are delighted with the cooperation and interest manifested. The idea of two conventions is adding a bit of good competitive spirit.

Many states will be represented at the NSSA conventions this fall. Last year at Indianapolis there were representatives from forty states. With two conventions it should make it even easier to get to one or the other.

There were thirty-two states represented at Minneapolis and twenty-eight at Portland the year before so each year the geographical representation has been increased.

About thirty-five city and state associations cooperate with NSSA at the present time. The newest state association is Iowa. Oklahoma has just finished their first convention since organizing a year ago. Minnesota has also just held their first convention although they were organized following the National convention there in 1953.

We have our many financial problems. Interdenominational faith work will probably always be difficult to finance, but we praise the Lord for the way He has met our needs. We have heard from more individuals and more Sunday Schools for the first time during the last six months than any six month period in our history.

The budget for NSSA for 1955 is a modest $50,000; very modest for a national organization seeking to help thousands of Sunday Schools in thousands of towns in forty-eight states. Approximately half has been raised or pledged. We have faith to believe the balance will be forthcoming.

EVANGELISM

Evangelism quietly, but powerfully, flows through many channels of The National Association of Evangelical's endeavor. That all men might know Him, "whom to know aright is life eternal," is one of the great motivating forces which enables the NAE to steer a straight course and to constantly move forward in a great unity of fellowship and strength of purpose.

In their respective fields of services many of the agencies and commissions of the NAE further the cause of evangelism. The National Sunday School Association, with its emphasis on the soul winning possibilities in revitalized Sunday Schools across America, is rendering a distinctive service for the advancement of evangelism among those of all ages. The Evangelical Foreign Missions Association has nobly assisted in keeping open the doors of evangelism in lands afar and in aiding in all the areas of effort and co-operation that enable the missionary to fulfill the imperative of the Great Commission. The World Relief Commission has found a thrilling urge to press on in the alleviation of human suffering, and in the supplying of human need, for this has proven a great and effectual door for Gospel dissemination, at a time when men's hearts are mellowed by the love and kindness that has ministered to them in their suffering and need. The Radio Commission has rendered valuable service, as regards the cause of evangelism in Gospel broadcasting.

Dr. Billy Graham, an active member of the NAE, is bringing the Gospel message to the masses both at home and abroad in an unprecedented evangelistic ministry. Dr. Paul S. Rees, our former national president, was Dr. Graham's able associate in the London

crusade and now is in Scotland. We have a rich prayer fellowship with these brethren.

The Commission on Evangelism neither sets up nor conducts evangelistic campaigns. It is left to those affiliated with the NAE to carry on the program of evangelism, which they consider wisest and most efficient. At times, however, on a local basis, evangelicals of a certain particular area or community find precious fellowship and rich fruitage in a united effort to present the Gospel and the claims of Christ. The nature, extent and method of such an effort is determined by those of the community where the effort is made.

While not directly carrying on the work of evangelism the Commission on Evangelism calls the constituency and friends of NAE to a constant awareness that to be evangelical is to be evangelistic, using every available and desirable means to make Christ known to men everywhere. The Commission believes that conferences of a local or regional character for the promotion and encouragement of evangelism are of real value.

CHAPLAINCY

The Commission on Chaplains of the National Association of Evangelicals is a representative Commission to the Military of the United States. Its first function is to provide evangelical chaplains for our evangelical servicemen in the Army, Navy, and Air Force. Its second function is to provide replacements for every evangelical chaplain released from the service.

The Commission acts as a processing agency for thirteen denominations affiliated with the National Association of Evangelicals. Through this agency it has been made possible for these denominations to have about twice as many chaplains as they would otherwise have.

To date 154 chaplains have been processed. 82 chaplains have been endorsed. There are 63 chaplains on active duty, 19 reserve chaplains, 10 2nd Lt. and Ensign Probationary chaplains (seminary program), 8 auxiliary chaplains and 5 Veterans Administration chaplains.

During 1954, 29 chaplains were processed for the Army and Navy. The Executive Director conducted a Preaching Mission in Germany for the Air Force. There was a real response on each base where the Mission was held. Many reconsecrated their lives to God for service to their fellowmen during the remainder of their tour for the Military.

The Commission feels the need for literature concerning the responsibility of the church to the military personnel, that can be placed in the hands of evangelical pastors and their churches. To this task they have dedicated themselves as funds are available.

There is a need for an organization of our evangelical servicemen to weld them into a unit for Christian leadership and chapel attendance. Feeling this great need the members of the Commission representing their respective denominations have plans for an Evangelical Big Brother Club worldwide. Their purpose is to introduce the plan to the active members of the denominations within the Commission. Every available help will be put in the hands of evangelical Christian servicemen to be used in winning their buddies to Christ and encouraging other Christian servicemen. We are counting on the cooperation of evangelical churches as they see this tremendous possibility. In addition to what has already been mentioned, as funds are available, worldwide retreats will be held for Evangelical Big Brother encouragement.

Regarding chaplains who are Reserve Officers, upon recall, a letter of approval will be requested by the Chief's Office. It is the desire of the Commission to compile a roster of every chaplain holding a reserve commission so that there will be no unnecessary delay in having to write after the call comes from the Chief. In order to complete the roster all reserve chaplains are requested to send name, rank and address to the Commission on Chaplains, NAE, P. O. Box 1928, Washington 13, D. C.

WORLD RELATIONS

The Commission on International Relations was organized, in 1950, especially to encourage evangelical leaders in other countries to form their own autonomous fellowships of believers, both national and missionary. The Commission has as its members outstanding evangelicals of this country. Officers are: Dr. Harold John Ockenga, Chairman, Dr. J. Palmer Muntz, Vice-Chairman, Mr. John Bolten, Treasurer, and Dr. J. Elwin Wright, Executive Secretary.

Dr. Wright and various members of the Commission have had a very active part in the establishment of the World Evangelical Fellowship, in which these national fellowships are joined for mutual united efforts and companionship in Christ. The statement of faith to which all member organizations subscribe is much like that of the National Association of Evangelicals. Thus far, fifteen countries are in full membership and several others have made application or are associate members.

Dr. Wright spent some months in the Orient visiting twenty countries, speaking in many national churches and schools and holding conferences with both missionary and national leaders as strategy for world evangelism and united action along many lines is being planned. Everywhere he discovered keen interest among the leaders for more united efforts in the fields of literature, radio, evangelism, and the preparation of national leaders, especially.

Under SHARE, the Commission has sent to various countries material assistance in grants of money, aid to faculty members in training schools, and books for the libraries of about sixty schools in over thirty countries. During the next few weeks, more than 50,000 books for this purpose will be sent overseas. Most of these are already in transit and the money needed for their processing and transportation is being raised.

At the convention, Dr. Wright will give first-hand information about the situation in many countries as a result of the worldwide tour of this winter and spring. Dr. Robert Pierce will be the principal speaker at the public meeting. His topic will be "The Power and Glory of God During Crisis." Missionary leaders of several countries will bring reports as to the progress of evangelical cooperation there. The principal business session will be held on Monday afternoon and evening, prior to the convention, since most of the members of the Commission are leading various other Commissions throughout the convention days.

One of the principal advances of the fall months was the visit of Dr. A. P. Guruswamy, the president of the Evangelical Fellowship of Ceylon. He flew in from Colombo to the West Coast on October 9th, remaining until December 2nd. During this time, more than 60 cities were visited, 73 speaking engagements were filled by him and Dr. Wright, and considerable interest was generated in the evangelical work being done in Ceylon. Since his return to the Island, a second sound truck has been purchased, which Dr. Wright dedicated while in that country. A site has been given for the erection of a Singalese Bible school, the only one for those of that language, the land has been cleared and lumber is being sawed in preparation for the first buildings.

The Commission has sponsored various speakers for conferences in the Orient, especially in India. These have done much in reviving spiritual life among many of the missionaries and nationals. Dr. J. Edwin Orr and the Rev. William Dunlap are now in India for three months' ministry both in the north of India and in the great national churches of South India. Reports already coming in indicate a great outpouring of spiritual blessing in both areas.

PURCHASING

For nearly ten years the Purchasing Office of EFMA has continued to extend its valued services to thousands of Christian workers throughout the world. It has been a very unique global service. There are very few (if any) mission fields on the earth into which material or equipment purchased by the Department has not gone. Hospitals in Africa, India, South America, and elsewhere have been equipped. Electric light plants have penetrated scores of dark lonely spots across the earth. Broadcasting stations have been served. Refrigerators, stoves, milk pasteurizers, public address systems, building materials, food, automobiles and trucks, saw mills, beds and furniture, technical and photographic equipment, musical instruments—in fact, almost everything needed by man has been purchased at extraordinary savings and shipped to the uttermost parts of the earth.

It is estimated that nearly 10,000 people or institutions have been served and as many as 20,000 orders have been processed. The annual purchases exceed $500,000.00, which represents an annual savings of about $125,000.00. In fact, it is estimated that throughout the years the office has saved Christian workers in excess of one-half million dollars. Because of the above savings, Christian workers have been enabled to obtain additional, and essential, equipment which otherwise they could not have purchased.

Not only is the service global in scope, but, likewise, it is extended to a comprehensive list of Christian workers, including the foreign missionary; and in the homeland, pastors, full time Christian workers, Christian schools, Bible schools and seminaries (including their staff and students). The principal requisite is that one must be in full accord with our doctrinal position, and, therefore, evangelical. Nonmembers of EFMA or NAE are served as gladly as members. Not only are all evangelical workers permitted to use the services of the office, but they are cordially invited to do so, for in so doing they are not only personally benefited, but it helps the office increase its volume of purchasing, which, in turn, aids substantially in the obtaining of better savings because of larger volume purchasing.

Because of the gradual increase in the buying potential of the office, much of the present buying is at factory cost, and thus at maximum savings. This applies not only to smaller items but, likewise, unusual savings are obtainable on almost every make of automobile. Furthermore, pickup can be made at the factory, and other points. If picked up at the factory, there is a considerable savings in freight.

Since many of the arrangements are strictly confidential, it is impossible to promiscuously publicize the service rendered by the office. Were it possible to freely advertise the items available with prices, etc., it is probable that literally additional thousands would avail themselves of the benefits afforded.

In lieu of catalogs, lists, prices, etc., it is to the advantage of every eligible person to confer with the Purchasing Department when they need to make a purchase, regardless of what the item might be, inasmuch as the office is prepared to purchase almost everything conceivable at substantial savings.

In addition to the purchasing service, and perhaps of equal importance and value, is the matter of obtaining critical equipment, expediting shipments, and conferring with and assisting coming and going missionaries. In fact, there is a legion of intricate services rendered, and because of the many years of experience, the office has become very proficient in this regard. Many missionaries have declared that were it not for the extensive services rendered them, they would not have been able to have gotten off to the mission field. An ever increasing number of missionaries have come to depend on the office to help them with their several problems.

It would be most advisable for all Evangelical mission boards and/or their missionaries, as well as all eligible workers in the homeland, to contact Mr. W. J. Anderson at 39 Cortlandt Street, New York 7, New York, for descriptive literature, or for information or advice.

SOCIAL ACTION

The Commission on Social Action has been a rallying point for the constructive sharing of conviction and for the discussion of strategy and goals on the part of evangelical leaders concerned to apply the Gospel relevantly to all the areas of contemporary life. For the past five years, it has provided a framework, in connection with the annual conventions, for panel discussions and group conferences on themes relating to Christianity and the crisis in marriage and the home, the crisis in labor and economics, and the crisis in the state and culture.

The origin of the commission came about spontaneously, after a series of convention panel discussions attracted enthusiastic participation and attention far beyond the bounds anticipated by the program committee. An effort was made to gain representation for the various viewpoints on social problems entertained within the evangelical constituency, in an effort to arrive at mutual understanding, and at the same time to emphasize the distinctives which place an evangelical social strategy over against the optimistic social gospel program into which Protestant liberalism had fallen.

The Commission has also encouraged fuller study, on the part of the evangelical constituency, in the whole question of an effective evangelical social strategy, and in outworking of the implications of the Hebrew-Christian message for the various spheres of life. On the local level, in connection with regional conferences and meetings, this sense of social urgency has also been mirrored. Some regional meetings, as in the Pacific Southwest, have sponsored panel discussions built around topics such as "Christianity and Politics," with evangelically minded office-holders taking part.

An article by the chairman of the commission, Dr. Carl F. H. Henry of the Fuller Theological Seminary faculty, received a Freedom Foundation award after its publication in *United Evangelical Action.* It was titled "Christianity and the American Heritage." Several of his addresses in the sphere of evangelical social action have been carried in recent years by *Vital Speeches,* including one on "The Dignity of Work." He will address this year's convention on "Christianity and the Crisis in Economics."

The commission feels that its effort is worthy of a full participation by culturally-concerned evangelical leaders, and wishes that Christian colleges and seminaries which work in isolation and independence on the question of evangelical social strategy might find here a framework for an effective integration and implementation of their ideals.

PUBLICATIONS

The official organ of The National Association of Evangelicals, *United Evangelical Action,* ranks with the outstanding evangelical journals in the USA. In a very real sense it is a "Voice of Evangelical Christianity" heard with respect not only in America but around the world.

Its 60,000 readers are leaders in local, state regional, national and international organizations. The opinions

(Continued on page 53)

Tentative

PROGRAM

13th Annual Convention

NATIONAL ASSOCIATION of EVANGELICALS

April 19 - 22, 1955

CHICAGO, ILLINOIS

Hotel Sherman

Convention Theme:

"Fellowship One With Another"

PRE-CONVENTION EVENTS

Monday, April 18

9:00 a.m.— 5:00 p.m. Board of Directors, National Sunday School Association

9:00 a.m.— 5:00 p.m. Board of Directors, Evangelical Foreign Missions Association

2:00 p.m.— 5:00 p.m. Executive Committee, National Association of Evangelicals

4:30 p.m.— 9:00 p.m. Dinner and Business Session, Commission on International Relations

6:00 p.m.— 7:30 p.m. Dinner, NAE Board of Administration and Denominational Leaders, Headquarters Christian Business Men's Committee

7:30 p.m.— 9:00 Annual Pre-Convention Prayer Meeting

8:00 p.m.— 9:00 p.m. Executive Committee, National Religious Broadcasters

9:30 p.m. Board of Administration, National Association of Evangelicals

NAE CONVENTION PROGRAM

Tuesday Morning, April 19

8:30—12:00 Board of Administration, National Association of Evangelicals

8:30—12:00 Area Conferences, Evangelical Foreign Missions Association
- 9:00 Africa: Dr. Frank Birch
- 10:30 India: Dr. Eugene Erny
- 11:30 Japan: Dr. Ray Buker

8:30—12:15 All Divisions, Commission on Education
- 11:00—12:15 Division Meetings Elementary and Secondary Schools
- North American Association Bible Institutes and Bible Colleges
- Seminary Division
- College Division

9:30—12:00 National Sunday School Association
- Theme: Reaching Forth Through the Sunday School
- Address: "Tomorrow Marching By," Dr. Harold Erickson, President, NSSA
- 10:30 Workshops
  - Children: Miss Winona Walworth, NSSA
  - Youth: Mr. Nels Anderson, Kenosha, Wis.
  - Adults: Rev. Bert Webb, Springfield, Mo.

9:30—12:00 National Religious Broadcasters
- 9:30—10:30 Board of Directors
- 10:30—12:00 Panel: "How to Improve Your Mail Pull" Moderator: Mr. Walter Heirsteiner, Executive Vice-President, Tension Envelope Company

Tuesday Afternoon, April 19

1:30— 5:00 Area Conferences, Evangelical Foreign Missions Association
- 2:00 Latin America: Dr. Sidney Correll
- 3:00 Literature: Rev. Henry Wagoner
- 4:00 Europe: Mr. Stacey Woods

1:30— 3:30 Executive Committee, Women's Fellowship

2:00— 5:00 Board of Administration, National Association of Evangelicals

2:00— 4:30 National Sunday School Association
- 2:00 Skit, "Kathy's Sunday School," Christian Education Department, Moody Bible Institute
- 2:30 Premier showing Moody Film Department's "Know Your Child"
- 2:50 Address: "What's Ahead for Sunday Schools," Rev. Clate Risley, Executive Secretary, NSSA
- 3:30 Workshops
  - Administration: Rev. Clate Risley, NSSA
  - Efficiency in Records: Miss Lin Springer Springfield, Missouri
  - Teaching Schedules: Rev. Harold Garner, Chicago, Illinois

Tuesday Evening, April 19

7:30
- Presiding: Rev. C. C. Burnett, Vice-President, Central Bible Institute, Springfield, Missouri, and NAE Convention Chairman
- Address of Welcome: Rev. A. D. Zahniser, Pastor, Free Methodist Church, Evanston, Illinois and Chairman Greater Chicago Committee
- Response: Rev. George L. Ford, Associate Executive Director NAE, Wheaton, Illinois
- Address: "Christianity and the Economic Crisis," Dr. Carl F. H. Henry, Fuller Theological Seminary, Los Angeles, California, and Chairman Commission on Social Action

Address: "The Evangelical Vanguard," Dr. Harold John Ockenga, Park Street Church, Boston, Massachusetts

Wednesday Morning, April 20

8:30—11:00 All Divisions, Commission on Education

8:30—11:00 National Sunday School Association

8:30 Devotions: Rev. A. L. Brown, Sunday School Secretary, Free Methodist Church

8:45 Symposium: "Correlating Our Christian Education Activities," Miss Winona Walworth, Miss Lin Springer, Miss Marjorie Ford, Mr. Henry Jacobsen, Rev. Werner Graendorf

10:25 Film: "Uncle Mel Visits Africa"

8:30—11:00 Evangelical Youth Commission

Devotions: Owen W. Glassburn

Forum: "The Mechanics and Philosophy of Youth Organizations," Gunnar Hoaglund

Panel: "Local Program Materials," Dick Fulmer, George Santa, Don Rohrs, Ray Hughes

8:30—11:00 Commission on Evangelism

8:30—11:00 Evangelical Foreign Missions Association

8:30—11:00 Business Session

10:00—11:00 Public Session. "The Church on the Field," Dr. A. C. Snead

8:30—11:00 Home Missions Commission

8:30—11:00 World Relief Commission

8:30—11:00 Commission on Chaplains

"The Chaplains Program—The Need—Second Lieutenant Seminary Program—Qualifications," Rev. Douglas Scott, Executive Director, Commission on Chaplains

8:30—11:00 Joint Session, Commissions on Social and Evangelical Action

Panel: "Spiritual and Moral Values in Public Education," Dr. Carl F. H. Henry, Presiding, Dr. Glenn L. Archer, POAU; Dr. Mark Fakkema, National Association of Christian Schools; Dr. Frank Gaebelein, Headmaster, Stony Brook Schools; Dr. R. H. Martin, National Reform Association

9:30—12:15 National Religious Broadcasters

9:30—10:00 Devotions: Dr. T. W. Willingham

10:00—12:00 Address and Discussion: Mr. Harold Fellows, President, National Association of Radio and Television Broadcasters, Washington, D. C.
Public Session

11:00—12:15 Commission on Chaplains

Address: Major General Charles I. Carpenter, Chief of Air Force Chaplains
Color Guard: United States Fifth Army

Music: U. S. Navy, Great Lakes Training Center

12:00 Noon Luncheon, Women's Fellowship
Women's Day: Reports of Executive Officers and Area Chairmen.

Wednesday Afternoon, April 20

1:30— 2:00 Devotions: "Our Glorification of the Christ," Rev. Don Falkenberg, Bible Meditation League

2:00 NAE Business Session

2:45—3:15 Panel: Women's Fellowship, Mrs. Merrill Tenney, Chairman

3:15 Convention Business

3:30 Report by Rev. George Ford, Associate Executive Director

3:50—4:20 Presentation by Commission on International Relations, "Power and Glory of God During Crisis," Dr. Bob Pierce, President, World Vision, Inc.

4:20 Preliminary report, Committee on Resolutions

Wednesday Evening, April 20

7:30

Presiding: Rev. Ralph M. Riggs, General Superintendent, Assemblies of God, and Second Vice-President NAE

Address: "Education for Eternity," Dr. Merrill C. Tenney, Wheaton College, Chairman, Commission on Education.

Address: "The Evangelical Vanguard," Dr. Paul P. Petticord, President Western Evangelical Seminary, and First Vice-President NAE

Thursday Morning, April 21

7:00 Breakfast, Planning Meeting for Executives of Commissions and Affiliates

8:30—11:00 National Sunday School Association

8:30 Devotions: Rev. David Wilcox, Milwaukee, Wisconsin

8:45 Discussion: "What Can Your Sunday School Do About Juvenile Delinquency in Your Area," Rev. Milford Sholund, Trinity Seminary, Chicago, Illinois

9:45 "Reaching Forth Through Conferences and Conventions." Rev. Clate Risley

10:00 Address: Dr. Robert Smith, Bethel Seminary, St. Paul Minn.

8:30—11:00 Home Missions Commission

8:30—11:00 Commission on Chaplains

"The Church and Her Program for the Servicemen" Introducing: The Evangelical Big Brother Club

8:30—11:00 Women's Fellowship
Business Session and Promotional Plans

8:30—11:00 Evangelical Youth Commission

Devotions: B. T. Underwood

Group Discussions: "Youth Camps—How To Do It," Dick Fulmer

Panel: "Teen-Agers—What Makes Them Tick," Gunnar Hoaglund, Jack Hamilton, Wernar Grandurph, H. K. Sheets

8:30—11:00 Joint Commission on Social Action and Evangelical Action

Panel Discussion: "Democracy and a Free Press"

Presiding: Dr. Carl F. H. Henry, Chairman; Wm. F. McDermott, former Religious Editor, *Chicago Daily News;* Wesley Hartzell, City Editor, *Chicago American;* Dr. Robert Walker, Editor, *Christian Life;* Dr. James DeForest Murch, Editor, *United Evangelical Action*

8:30—11:00 Evangelical Foreign Missions Association

8:30—10:00 Business Session

10:00 Public Forum: "Missionary Promotion," Dr. Vincent Brushwyler

8:30—11:00 Commission on Education

National Association of Christian Schools Annual Business Meeting; Panel: "Problems in Christian Education"

North American Association of Bible Institutes and Bible Colleges

Seminary Division

College Division

8:30—11:00 Commission on Evangelism

9:30—11:00 National Religious Broadcasters

Annual Businness Meeting—Election of Officers

11:00—12:15 National Religious Broadcasters
Public Session
Panel: Religious Broadcasting
Moderator: Rev. Thomas F. Zimmerman, Chairman NRB

12:15 Laymen's Luncheon
Address: "In Partnership With God," Mr. Kenneth S. Keyes, Miami, Florida

Thursday Afternoon, April 21

1:30— 2:00 Devotions: "Guarded By God," Dr. C. N. Hostetter, Jr., Brethren in Christ, Grantham, Pennsylvania

2:00 NAE Business Session
2:00 Report of Committee on Resolutions
2:30—3:00 Presentation by Commission on Evangelical Youth: "The Challenge To and Through Twentieth Century Youth," Dr. Robert W. Smith, Bethel College, St. Paul, Minnesota
3:00—3:10 Dr. Robert T. Taylor, American Bible Society, New York
3:10 Announcements
3:20—3:50 Address: "The Challenge of Christian Social Work," Dr. Harold Lundquist, Executive Director, Evangelical Welfare Association, Chicago, Illinois
3:45 Report of Nominating Committee and Elections

Thursday Evening, April 21

7:30
Presiding: Dr. Paul P. Petticord, First Vice-President, NAE
Panel Discussion: Evangelical Foreign Missions Association, Dr. Clyde Taylor, Executive Director, "The World in Review—Around the World in Thirty Minutes," Missionaries in Costume.
Address: "United Evangelical Action—Why and How," Dr. Henry H. Savage, First Baptist Church, Pontiac, Michigan, President, National Association of Evangelicals

Friday Morning, April 22

8:30—11:30 Joint Commissions on Social Action and Evangelical Action
Discussion: "Christianity and Democracy" Presiding, Dr. C. Gregg Singer, Vice-President, Belhaven College, Jackson, Mississippi

8:30—11:00 National Sunday School Association
8:30 Devotions: Rev. Gordon Bacon, United Missionary Church, Elkhart, Indiana
8:50 Film: "This Way to Heaven"
9:20 "Reaching Forth Through National Family Week May 1-8," Miss Winona Walworth, NSSA
9:40 Panel: "Are Our Christian Colleges, Seminaries and Bible Institutes Adequately Preparing Our Ministers for Their Educational Responsibilities in the Total Program of the Church?"

8:30—11:00 Commission on Education
Executive Officers

8:30—11:00 Evangelical Foreign Missions Association
8:30 Business Session
10:00 "Communism on the Mission Field," Rev. Art Glasser

8:30—11:00 National Religious Broadcasters

11:00—12:15 Final Business Session NAE
Reports
Unfinished Business

12:15 Adjournment

Additional Convention Information

"Fellowship One With Another" (I John 1:7) is the theme which will be emphasized at the Thirteenth Annual Convention of the National Association of Evangelicals when it convenes April 19-22 at Hotel Sherman, Chicago.

NAE extends to evangelicals from all parts of the world a warm welcome to this annual gathering. The ample facilities of Hotel Sherman have been made ready for the numerous phases of the convention: General assemblies will be held in Sherman Ballroom; registration desks will occupy the foyer; exhibits will be set up in the assembly room (Mezzanine); a press room will be provided, and commissions and other groups will meet in the various parlors.

Registration is required of all persons attending the commission meetings and business sessions. Evening assemblies are open to the public without registration. Only fully accredited persons may register as voting representatives—those representing individual churches whose denomination or corporate group holds membership in the National Association of Evangelicals; those representing a local church holding association on an individual basis; the general officers or heads of denominations associated with NAE, and those representing organizations other than churches holding such association.

Exhibit booths will feature displays and literature from a varied source of concerns—all of which are designed to give guidance to the evangelical program in the local church and assistance to the individual Christian.

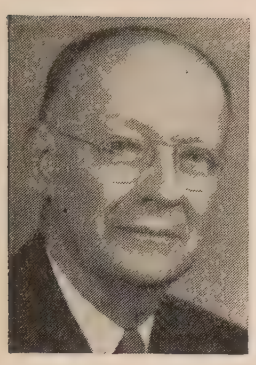
Publicity for the convention is under the direction of Gerald B. Smith, church editor of the *St. Paul Dispatch,* assisted by Robert Walker, editor *Christian Life;* Wesley Hartzel, city editor *Chicago American,* and Jack Odell. TV and Radio consultant. Items for publicity may be reported to these men at the press room.

Special music for all public sessions has been provided through the courtesy of the Chicago churches and organizations under the personal direction of Rev. Dick Anthony, staff organist of WMBI and director of music, Free Methodist Church, Evanston, Illinois.

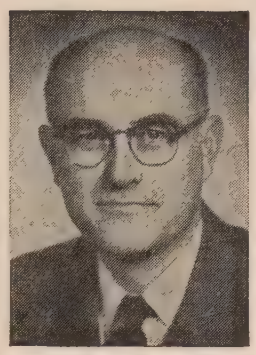
The Greater Chicago Convention Committee, which has general supervision of all arrangements for the convention, is comprised of the following: Art Zahniser, chairman, Louis Rawls, Loren Doss, Harold Lundquist, Arthur Bray, Dick Anthony, Helen Tenney, Robert Walker, Jack Odell, Wesley Hartzell, Arnold C, Schultz, William C. Tapper, Harold J. DeVries, Fred P. Thompson, Jr., and Ernest C. Sumrall.

The program committee, under chairmanship of Rev. C. C. Burnett, promises that the gathering will be "a convention of conventions," offering fellowship, information, inspiration and spiritual blessing to all who attend.

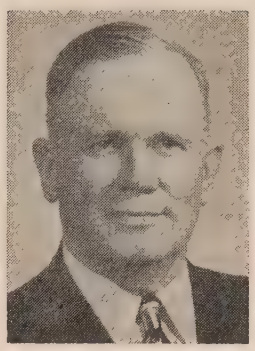
Leadership Personnel



H. H. Savage
President



Paul P. Petticord
1st Vice President



Ralph Riggs
2nd Vice President

Arley Bragg
Secretary

Rufus W. Jones
Treasurer

Harry J. Burkema

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President—H. H. Savage, Pontiac, Mich., Baptist; First Vice President—Paul P. Petticord, Portland, Ore., Evangelical United Brethren; Second Vice President—Ralph M. Riggs, Springfield, Mo., Assemblies of God; Secretary—Arley Bragg, Chicago, Ill., Evangelical Free Church; Treasurer—Rufus Jones, Chicago, Ill., Conservative Baptist.

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(in addition to officers)

Harry J. Burkema, Chicago, Ill., Independent; C. C. Burnett, Springfield, Mo., Assemblies of God; H. L. Chesser, Fort Lauderdale, Fla., Church of God; Henry H. Heerschap, Detroit, Mich., Presbyterian USA; John Luchies, Wheaton, Ill., Christian Reformed; Stephen W. Paine, Houghton, N.Y., Wesleyan Methodist; Seth A. Rohrer, Elkhart, Ind., United Missionary Church; Irvin S. Yeaworth, Cincinnati, Ohio, Presbyterian USA.

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(in addition to Executive Committee)

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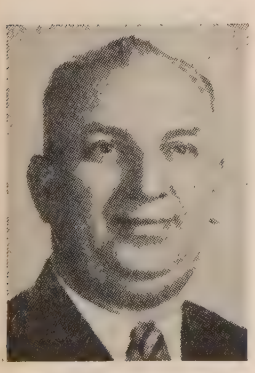
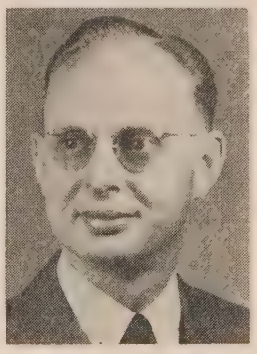
C. C. Burnett

H. L. Chesser



Henry Heerschap



John Luchies

Stephen W. Paine

Seth A. Rohrer

Irvin S. Yeaworth

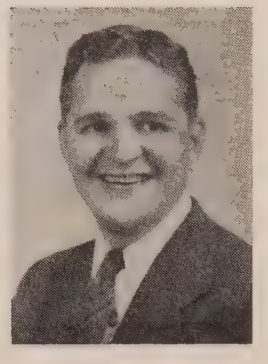
James R. Adams

Frank R. Birch

C. E. Carlson

The National Association

Howard P. Courtney

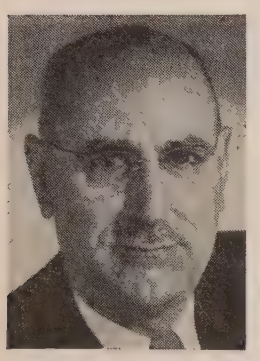


J. Walter Carpenter, Jr.

R. L. Decker

Harold W. Erickson

John M. Fain



Don R. Falkenberg

Simon E. Forsberg

ness Church; Robert C. VanKampen, Wheaton, Ill., Independent Baptist.

Class of 1956

James R. Adams, Portland, Ore., Baptist; V. A. Ballantyne, Jr., Yakima, Wash., Evangelical United Brethren; C. C. Burnett, Springfield, Mo., Assemblies of God; Howard P. Courtney, Glendale, Calif., Four Square Gospel; John M. Fain, Atlanta, Ga., Southern Baptist; Simon E. Forsberg, Billings, Mont., Independent; Harry J. Hager, Chicago, Ill., Bethany Reformed; Henry Heerschap, Detroit, Mich., Presbyterian USA; Herbert G. Mekeel, Schenectady, N.Y., Presbyterian; Ralph W. Neighbour, Elyria, Ohio, Church of the Open Door; I. Cedric Peterson, Hollywood, Calif., Conservative Baptist; Bob Shuler, Jr., Los Angeles, Calif., Methodist; Sherman A. Williams, Spokane, Wash., Independent.

Class of 1957

Henry Baker, Chicago, Ill., Christian Reformed; R. L. Decker, Kansas City, Mo., Southern Baptist; Don R. Falkenberg, Columbus, Ohio, Evangelical United Brethren; Theodore J. Jansma, Grand Rapids, Mich., Reformed Church; Kenneth S. Keyes, Miami, Fla., Presbyterian US; Paul L. Kindschi, Minneapolis, Minn., Wesleyan Methodist; John Luchies, Wheaton, Ill., Christian Reformed; Ernest Maylon, Portland, Ore., Conservative Baptist; J. Palmer Muntz, Buffalo, N.Y., Conservative Baptist; Stephen W. Paine, Houghton, N.Y., Wesleyan Methodist; Paul S. Rees,

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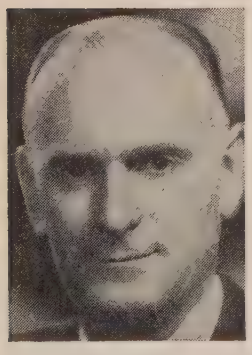
Frederick C. Fowler



Frank E. Gaebelein

Kenneth E. Geiger

Jared F. Gerig

Dean Gregory

Harry J. Hager

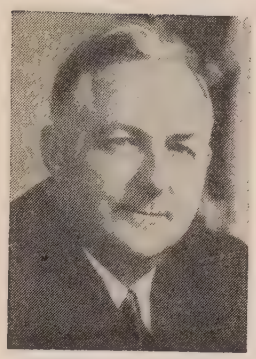
Howard H. Hamlin

Carl F. H. Henry

C. N. Hostetter

# of Evangelicals and Its

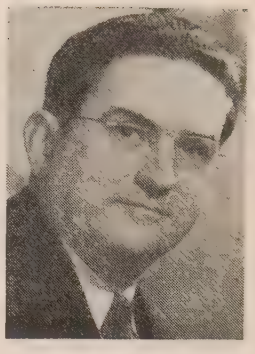
Theodore Jonsma



Kenneth S. Keyes

Paul L. Kindschi

Roy L. Laurin



Gayle F. Lewis

Albert J. Lindsey

Minneapolis, Minn., Mission Covenant; Seth A. Rohrer, Elkhart, Ind., United Missionary Church; William H. Lee Spratt, Chicago, Ill., Conservative Baptist; Herbert J. Taylor, Chicago, Ill., Methodist; Hiram VanCleve, Bristol, Tenn., Presbyterian US; H. George Vorsheim, San Jose, Calif., Presbyterian USA; Irvin S. Yeaworth, Cincinnati, Ohio, Presbyterian USA; Thomas F. Zimmerman, Springfield, Mo., Assemblies of God.

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(by virtue of Commission or Committee representation)

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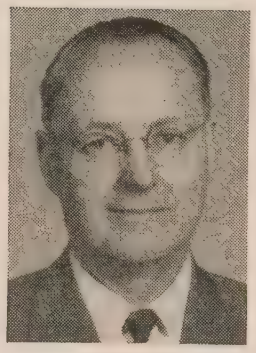
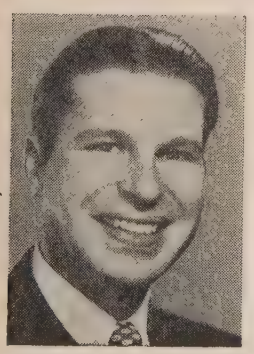


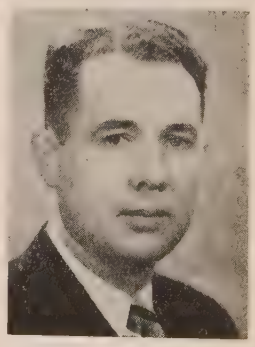
A. J. McFarland

Archie A. MacKinney

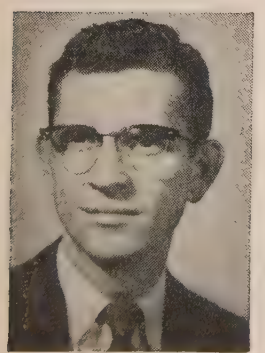


Rolf McPherson

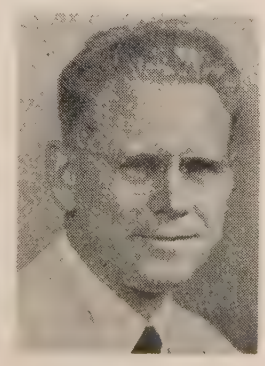
Herbert G. Mekeel



R. Bryant Mitchell

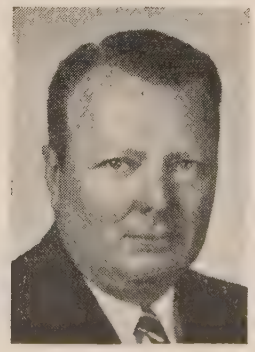


W. S. Mooneyham



J. Palmer Muntz

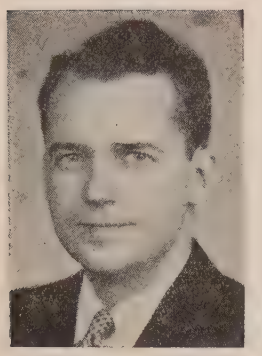
Harold J. Ockenga



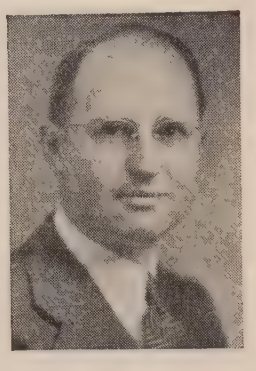
Arnold T. Olson

William F. Paul

Associated Agencies



I. Cedric Peterson



Paul S. Rees

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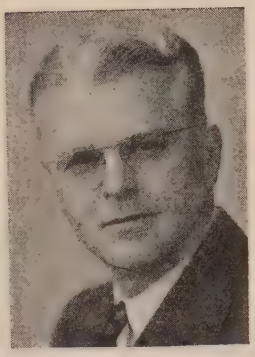

Douglas G. Scott

Charles Seidenspinner

Harold K. Sheets

Robert Shuler, Jr.

Mrs. Merrill C. Tenney, Wheaton, Ill., Women's Fellowship; Thomas F. Zimmerman, Springfield, Mo., Radio.

(by denominational designation)

Frank Birch, Syracuse, N.Y., Wesleyan Methodist Church of America; C. E. Carlson, Huntington, Ind., United Brethren in Christ; H. L. Chesser, Fort Lauderdale, Fla., Church of God; James A. Cross, Cleveland, Tenn., Church of God; C. V. Fairbairn, McPherson, Kans., Free Methodist Church of North America; Ezra M. Funk, Huntington, Ind., United Brethren in Christ; Kenneth E. Geiger, Elkhart, Ind., United Missionary Church; Jared Gerig, Fort Wayne, Ind., Missionary Church Association; Dean Gregory, Portland, Ore., Oregon Yearly Meeting of Friends; C. N. Hostetter, Grantham, Pa., Brethren in Christ; H. H. Janzen, Winnipeg, Manitoba, Canada, Mennonite Brethren Church of North America; Edward Kuehnel, Chardon, Ohio, Ohio Yearly Meeting of Friends; Gayle F. Lewis, Springfield, Mo., Assemblies of God; A. J. McFarland, Sterling, Kans., Reformed Presbyterian Church of North America; Rolf McPherson, Los Angeles, Calif., Church of the Four Square Gospel; R. Bryant Mitchell, Des Moines, Iowa, Open Bible Standard Churches; W. S. Mooneyham, Nashville, Tenn., National Association of Free Will Baptists; Arnold T. Olson, Minneapolis, Minn., Evangelical Free Church of America; William F. Paul, Kingston, Pa., American Primitive Methodist Church; William Spencer, Toledo, Ohio, International Pentecostal Assemblies; J. A. Synan, Memphis, Tenn., Pentecostal Holiness Church; Walter R. Williams, Damascus, Ohio, Ohio Yearly Meeting of Friends.

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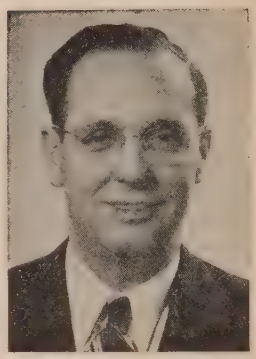
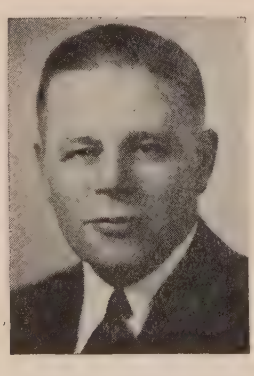


William H. Lee Spratt

J. A. Synan



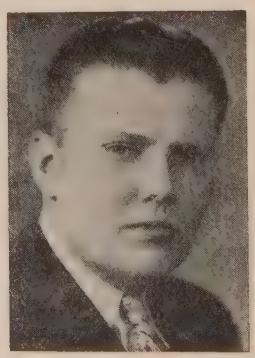
H. J. Taylor

Merrill C. Tenney

Mrs. Merrill C. Tenney

William H. Turner

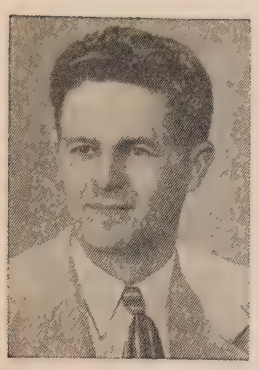
Hiram H. Van Cleve



Robert C. Van Kampen

H. George Vorsheim

for the Year 1954-55



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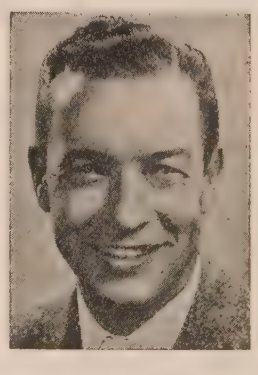
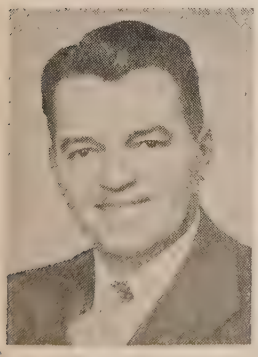


Clate A. Risley
General Secretary NSSA



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NAE on Reserve Plan

Donald H. Gill, Assistant Secretary of Affairs of the NAE on February 28, 1955 gave testimony before the Armed Services Committee of the House of Representatives of the United States on the Military Reserve Plan, which the Administration has proposed to Congress. The Administration proposals were contained in Bill HR-2967, which would extend the Military Reserve of the United States Armed Forces.

The testimony which Mr. Gill gave on behalf of the NAE included a quotation of the resolution which was passed at the Chicago NAE Convention in 1952. The heart of that resolution, stated that "our national aim is to be at peace with the world through righteousness and faith, rather than terrorizing force." The resolution went on to caution against a peace-time national policy of militarism.

Enlarging on the resolution, Mr. Gill went on to point out that it is often the tendency of a nation to depend upon its military establishment and to forget its dependency on God. He quoted a specific illustration from the Bible in which the Hebrew people were tempted to trust an alliance with Egypt and to forget their dependence on the Lord their God. Mr. Gill quoted the words of the prophet Isaiah which rang out as follows: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord" (Isaiah 31:1).

"We are deeply interested in the moral, ethical and spiritual welfare of the servicemen. Certain conditions exist in the services which would tend to foster immorality rather than righteousness. I refer particularly to the selling and serving of liquor on military bases. No argument is needed to convince any honest individual that the presence of liquor on military bases fosters every sort of moral looseness," the committee was told.

"Under the proposed Reserve Program, approximately 100,000 of our young men just out of High School will be brought into the service atmosphere for a period of six months, after which time they will be returning to our colleges and universities, and to other civilian institutons of our national life. If the atmosphere of the service is not conducive to the moral and spiritual upbuilding of the men in the service, it will have a disastrous effect on our entire national life," Mr. Gill said.

It was further noted that the NAE constituency holds the sincere hope that a program can pe put into operation which would undergird the spiritual, moral and ethical standard of our men in the military.

Ambassador to Colombia

The State Department recently released news of the appointment of Mr. Phillip Bonsal, veteran State Department diplomat, as the United States Ambassador to Colombia. Mr. Bonsal will replace Rudolph E. Schoenfeldt, who retired as Ambassador to Colombia at the end of February, 1955.

Mr. Bonsal has served as Counselor of the U. S. Embassies in Madrid, The Hague, and Paris. Mr. Bonsal also has served as the Director of the Bureau of Inter-American Affairs, which was formerly known as the Office of American Republic Affairs.

Venezuela

Recent events concerning Protestant restrictions in Venezuela are highlighted by a story of Rev. John D. Van Kampen, a missionary of the Evangelical Alliance Mission in San Fernande de Apure, who on orders of Governor Michelangeli Dominguez, was arrested on December 18 and held incommunicado until the 21st, except that his wife was allowed to see him. He was then released, and as far as could be determined there was no just cause for his arrest and nothing has been done about it since then.

This brings into focus the extensive program of the Roman Catholic Church throughout Venezuela which began in the Province of Portuguesa, of which Guanare is the Capital. Recently a new bishop (Monsignor Pedro Pablo Tanreiro) was appointed to the new diocese which was set up there. The new bishop proposes to do two things in this province, which is in the south-central section of Venezuela, in the great jungle area. First, he proposes to eliminate all Protestants and non-Catholic religious groups out of the province. Second, he proposes to make it a completely clean "Holy State" and to erect, in honor of the Virgin of Coromoto, a great basilica in the city of Guanare. The Virgin of Coromoto is the patron saint of Venezuela.

As a result of the activity of Bishop Tenreiro, and in celebration of the 50th anniversary of the archbishop primate of Venezuela a great program has been outlined which will push the R.C. faith throughout Venezuela by every available means, particularly in education and in the building of churches to extend the propagation of the faith. This program was to be featured in a great celebration which was to be held in the city of Valencia sometime during the month of March.

All of these facts are know to the Venezuelan Government, which is endeavoring to pursue a middle-of-the-road course guaranteeing religious liberty when possible, under the present constitution, which grants a great deal of authority to the autonomous provinces and their governors. This has caused part of the trouble in the Province of Portuguesa where the governor and bishop are determined to eliminate Protestantism. On the other hand, appeals have been made to the Minister of Justice, who has these things under review.

The United States has a Treaty of Peace, Friendship and Navigation with Venezuela, which guarantees (in Article 614) certain aspects of religious freedom which, while apparently violated in some of the recent events, when they ordered churches closed have not been used as a basis of appeal.

The three missions principally affected are The United World Mission, with headquarters in Dayton, Ohio; the Assemblies of God, with headquarters in Springfield, Missouri; the Foreign Mission Board of the Southern Baptist Convention, with headquarters in Richmond, Virginia.

* * * *

Why Go to Sunday School?

(Continued from page 18)

ceed without the other. The Sunday School and the church are not two separate organizations, but one.

The two greatest functions of the church are evangelism and education. Practically all that is done, can come under the heading of one of these two important tasks.

One of the greatest needs today is a balanced program. We have not had too much evangelism. I believe in every kind of evangelism, but the average church has not balanced their program of evangelism with a program of Christian education.

For most of this century, the average church has put some emphasis on reaching and winning people to Christ only to drop them to win some others to Christ.

What would happen if we really had the revival many are praying for? If a million inquirers came forward at the invitation in all our churches next Sunday how long would it be before we would be looking for them all over again? Unless our converts are taught and trained in the matter of living the Christian life we will be loosing them as rapidly as we gain others.

Is it possible that revival may come through what some feel is the back door—the Sunday School? Is it possible that God wants us to get ready to reach, win, teach and train people for Jesus Christ?

Why do you go to Sunday School? Do you see in the Sunday School an opportunity to learn to live the Christian life and in turn help multitudes of others to find the Way in a world of confusion?

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Chicago, 1955

WHEN the National Association of Evangelicals holds its Thirteenth Annual Convention in Chicago this month America will see another demonstration of evangelicals united for action. The gathering will be an intimation of the great things which are in store for Bible-believing, Christ-honoring Protestantism in the days ahead.

It is later than men think, according to the clock of God. Time is running out and the world is still bound by Communism, Secularism, Statism, Modernism and Romanism. Its basic trouble is Sin. God's Word is the only salvation of God's World. There are signs of a mass turning to God, for which we are thankful and take courage.

Yet many who boast of their loyalty to the Holy Scriptures allow selfishness, provincialism, reaction, denominational pride, or lack of vision to keep them from joining forces in a great united front to challenge these evils and "buy up" our opportunities. They hesitate to join hands in an unalloyed evangelical fellowship around the world for a challenging testimony of the "faith once for all delivered to the saints."

Slowly but surely the NAE is being accepted as the medium which offers the best in leadership, program and services for the accomplishment of this high objective. The NAE is growing in numbers, prestige and power. At Chicago evangelicals will hear reports in such fields as evangelism, education, missions, benevolence, radio, and youth work. Addresses that deal frankly with world issues, sermons that will inspire church leadership to new consecration, and program-building adequate for the hour will mark the convention from beginning to end. An atmosphere of prayer, spirituality, good fellowship and power will be felt throughout.

We urge our readers to attend. If you cannot come, send somebody. Let us all be in prayer for the leadership and blessing of the Holy Spirit. Let us beseech God for the opening of the flood-gates of evangelical cooperation. These are crucial days and evangelicals must measure up. We must do it, we can do it by the grace of God!

Mao or Chiang?

Why do some people who claim to be Christian persist in being pagan in their ideas about foreign relations?

There is scarcely a day that passes without some plea by some preacher or educator of note in Christendom for the recognition of Communist China by the USA and for her acceptance into full membership in the United Nations.

Dr. Sherwood Eddy said the other day that General Chiang Kai-shek was "the most hated man in China" and that Formosa ought to be written off as a menace to peace in the Orient. Who hates Chiang? Chiang is a Christian and, to the best of his ability, is trying to translate his faith into the life of China. The enemies of Christianity and the friends of Communism hate Chiang.

Politically, the USA is following well-established principles in protecting Chiang and his government in exile. The allies did the same thing for France, the Netherlands, and Belgium in the last war and we are still doing it for Poland and other European lands under the Red yoke. The notion that the real China is Red will not hold water. The people of China are not under Red rule by choice. Recognition of Mao Tse-tung's government would crush the last vestige of hope of millions who want to be free.

Christian leaders who back godless Mao against Chiang are perhaps unwittingly, but nevertheless realistically approving one of the most bloodthirsty, cruel and bestial monarchs in history. He has killed or caused to be killed multiplied thousands of his ideological foes. His first wife was murdered. He is living with his fourth. Five of his children have perished along with 60,000 of his original 80,000 followers because of his insatiable appetite for blood. He killed, tortured or exiled virtually every Christian missionary he found in China. Now he is using his military might to push the last friends of the West into oblivion and to link the Orient with the Moscow Mob whose gangster alliances, jungle friendships and bloody purges are a threat to the peace of the whole world.

Whatever moral motives or objectives may be claimed for the China strategy proposed by the Eddys, the Oxnams, the Mackays, the Niebuhrs, the Popes and their ilk, pale into utter insignificance when placed alongside the Red facts.

Destructive Criticism

"Liberals" have always denied the unity of the Pentateuch and its Mosaic authorship. For many years publishers and writers of Sunday School literature were loath to disseminate this heresy but lately it has begun to appear in Baptist, Presbyterian and Methodist materials widely used by evangelicals.

The *Know Your Bible* series by Roy L. Smith spearheaded this destructive criticism in sugar-coated capsules for the Methodists. Dr. Smith does not so much as intimate that anybody believes Moses wrote the five books or that they have an inherent unity. A Methodist Sunday School quarterly says, "Folks used to think that Moses wrote all these books, but the best Bible scholars now tell us this is not so."

Christ believed in both their unity and Mosaic authorship (see John 8:5; Mark 12:26; Romans 10:5; Acts 3:22; Acts 15:21; II Corinthians 3:15; Luke 16:31; Luke 24:44) but He evidently does not "rate" with the "best Bible scholars."

This fruit of destructive criticism is just one of many. Pastors, Sunday School superintendents, teachers and pupils should be constantly alert to spot such poison and refuse to use literature containing it.

EVANGELICAL NEWSFRONT

—UNITED ACTION—

Protest Imprisonment Spanish Evangelicals

WASHINGTON, D.C.—The Ambassador of Spain in Washington, Jose Maria Areilza, has a letter from Dr. Clyde W. Taylor, Secretary of Affairs of the National Association of Evangelicals protesting the recent imprisonment of six Protestant Evangelicals in Spain. The letter particularly emphasized the imprisonment of the Reverend Florentino Tornadijo on February 22, 1955.

Dr. Taylor said that "the imprisonment of Senor Tornadijo was evidently based on a private meeting which he held in the home of one of his parishioners in which they quietly read the Bible and prayed together. This meeting was held some months ago on June 29, 1954.

"The police broke into the meeting and dispersed it. Senor Tornadijo was taken to the police headquarters where he was asked to sign a statement admitting his participation in a private prayer service. This statement was passed on to the Governor of Valencia who imposed a fine on Senor Tornadijo of 1000 pesetas. Thereafter each of the persons who were at the meeting were fined 250 pesetas each.

"Several months passed by, during which time the Evangelicals asked for amnesty from the authorities. On January 15, 1955, the Governor of Valencia released a letter in which he refused amnesty. Senor Tornadijo, refusing to pay the 'unjust and arbitrary' fine, was apprehended on February 22, and was imprisoned," Dr. Taylor continued.

He further pointed out that, "At the same time, it has come to our attention that five members of the Baptist church in Jativa in the province of Valencia have also been imprisoned under orders from the Governor of Valencia. These Evangelicals refused to pay fines which were imposed simply because they had been in the vicinity where an outdoor baptismal service was to have been held. The group who had planned this baptismal service had complied with orders of the police, and had dispersed without holding the service. Thereafter, fines were imposed on those very people who had made it a point to comply with the official orders of the police."

Dr. Taylor stated that, "There is no doubt whatever but that the denial of the religious rights to those whom we consider our brethren in Spain will have a detrimental effect on the understanding which should be expected to exist between the United States and Spain. It is our sincere hope that this situation may yet be rectified, and that other situations of this nature will be circumvented."

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Protestant-Catholic Center Anniversary

PHILADELPHIA, Pa.—The first anniversary of the founding of the Protestant-Catholic Information Center was observed with a rally March 1 at the Gaston Presbyterian Church. Six former Roman Catholic priests, now Protestant ministers in Philadelphia, participated in the program. Dr. Samuel Ruiz, a former secular priest from Colombia, spoke on "What I Saw in Colombia," outlining the persecution of Protestants in that country, which he witnessed and which made him turn from Romanism to Evangelical Christianity.

Rev. Jose A. Fernandez, S.T.D., a former Dominican priest, the founder and director of the Center, announced that one of the projects of the Center for 1955 is the filming of his playlet on mixed marriages. The 20-minute color movie will be available to Protestant groups across the nation.

—EVANGELISM—

$133,000 Budget for Scottish Campaign

GLASGOW, Scotland—Officials of the All-Scotland Crusade opened here March 21 by Evangelist Billy Graham has adopted a budget of 47,500 pounds ($133,000) for the campaign.

Rev. Tom Allan, chairman of the Crusade's executive commitee, said the American evangelist and his team would receive "no money whatsoever" from the fund and would provide their own transporation to and from Glasgow as well as their own living expenses while here.

He added that the money to cover the adopted budget would be raised through collections taken up at Kelvin Hall, where the major rallies are to be held, through voluntary contributions, and through a public appeal to persons interested in sponsoring the crusade.

Jerry Beavan, executive secretary of the Billy Graham team, spoke at the meeting here.

He said that church people should be willing to provide such a fund in order to "make an impact on the populace for Christ" by reaching the largest number of people possible.

"You do not do this in an age of television, radio, cinema and automobiles by just having evangelists slip quietly into town and address meetings," Mr. Beavan said. "You have to make an impact on people. This is an age in which people are accustomed and conditioned to quite a bit of advance organization and publicity."

Christ for America Evangelism Seminar

CHICAGO — "Christ for America," national spiritual awakening movement, will sponsor its third seminar on soul-winning and visitation evangelism during 1955 at the Bob Jones University, Greenville, S. C., June 1-3. All sessions will be held in the commodious Rodeheaver Auditorium. This period follows immediately after Annual Commencement and just prior to the opening of the Summer School. Previous seminars this year were successfully held at Denver, Colorado, and Winnipeg, Manitoba.

Invitations are being extended by radio and mail and in other ways to approximately 1000 churches of the surrounding area, and the school will prepare to accommodate all who come. Large drive-in crowds are expected to attend from the city of Greenville and nearby communities.

Dr. Robert M. Parr, pastor of Detroit's 9,000 member Gilead Baptist Church, and Dr. Walter L. Wilson, of Kansas City, will deliver the seminar's lectures. Dr. Parr's Church is one of America's outstanding Christian centers and has had a phenomenal growth during its short fourteen years. Beginning with a mere handful of fourteen members, under Dr. Parr's leadership this church now has in excess of 10,000 members and a Sunday School of nearly 4,000. Dr. Parr will tell during the seminar how this was accomplished, and will show pictures depicting the church's growth.

Dr. Wilson is regarded as one of the nation's outstanding Bible teachers, and is the author of a score of books, some of which have been best-sellers. He is widely sought after as a convention speaker, and shortly after the seminar dates will be leading a flying seminar to the Holy Land.

Mr. Horace F. Dean, president of Christ for America with headquarters at Chicago, will moderate the Seminar. Music will be furnished by talented members of the Bob Jones University staff and student-body.

Great Audiences Hear Appelman in Guatemala

KANSAS CITY, Mo. — The great Olympic Stadium of Guatemala City was the scene of great evangelistic meetings conducted by Dr. Hyman Appelman from February 20 to March 14. Thousands were in attendance.

(Continued on page 38)

FOOD, CLOTHING . . .

Human suffering from modern warfare does not stop when cease-fire agreements are signed. The devastation of earthquakes, floods and fires is not repaired as soon as the last tremor is felt or the water recedes or the fire is put out. For months and sometimes years after every major disaster in the world, innocent victims suffer physical pain and want as well as mental and spiritual anguish.

DESPERATELY NEEDED BY MILLIONS OVERSEAS

World Relief Commission Expands Ministry To Meet Crisis

It is now ten years since the end of World War II. Yet throughout Europe individuals and families whose lives were disrupted by war continue to suffer. The needs of war orphans will continue until these children are grown and can care for themselves. The needs of widowed mothers, disabled men, displaced persons still present an agonizing plea for help.

Since World War II -- Millions More In Need

Since World War II, the Korean war, the war in Indo-China, the recent earthquakes in Greece, floods and famines in other parts of the world have added millions of names to the list of sufferers throughout the world.

The World Relief Commission was established by the National Association of Evangelicals in 1945 to give *Christian* relief to the world's needy. With each gift of food or clothing goes a Gospel testimony—a Scripture portion or tract. All of our distribution of food and clothing overseas is supervised by faithful evangelical representatives.

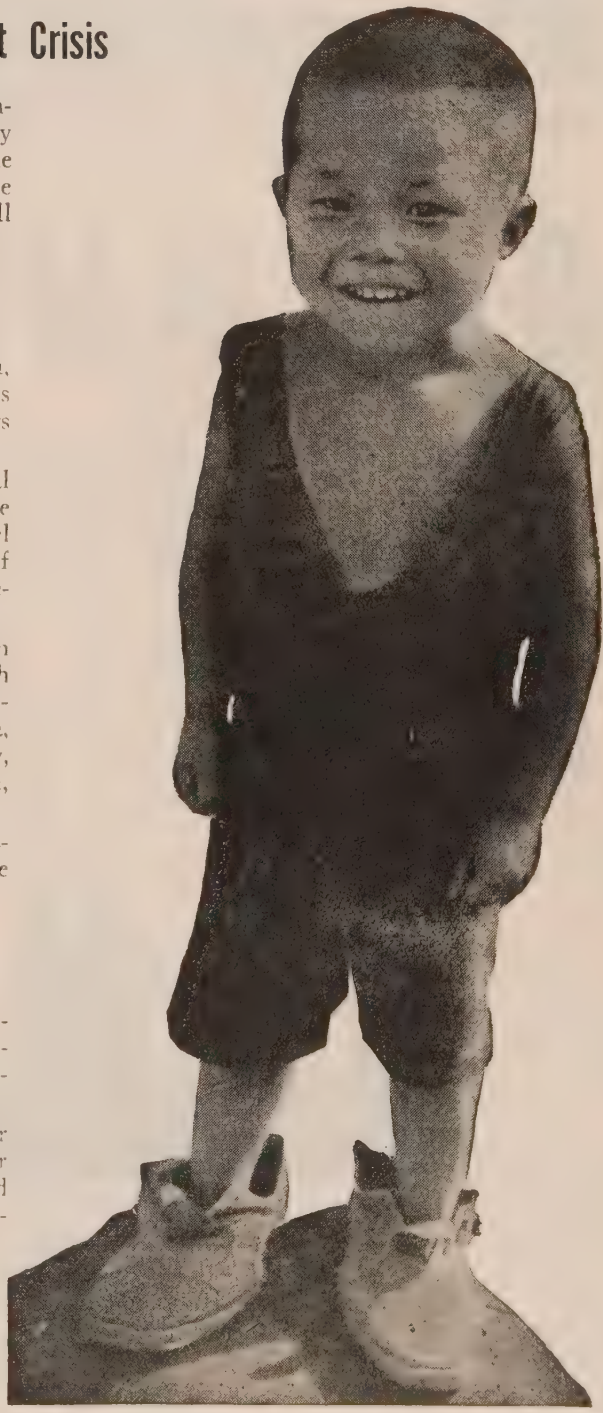
In the ten years of its ministry, the World Relief Commission has distributed 4,021,554 pounds of clothing and $338,910.72 worth of food. The total value of all relief given in this period is $6,490,903.40. This relief has been distributed to needy people in Austria, Finland, Hungary, Norway, Belgium, France, Poland, Germany, Rumania, Italy, Indo-China, China, Czechoslovakia, Greece, Japan, Trans-Jordan, England, Holland, Korea and the Philippines.

The gratitude of the recipients of this relief, the spiritual blessings which result, the lives which have been saved all attest to the tremendous worth of this program.

Christian Friends Play Vital Role In Relief

The ministry of World Relief can only be continued to the extent that Christian friends support it—by continuing to send increasing quantities of good used clothing and money for food packages, packing and shipping costs.

Will you take an active part in Christian relief by sending your clothing and your gifts today? Will you interest your friends, your neighbors, your fellow-church members in sending their discarded clothing to World Relief? By doing so, you will make a vital contribution to the cause of *Christian* world relief.



Send all money gifts to:
(not clothing)
J. Willison Smith, Jr., Treasurer
2124 Lincoln-Liberty Building
Philadelphia 7, Pennsylvania

Send all clothing postpaid to:
N.A.E. World Relief Commission
536 West 46th Street
New York 36, N. Y.

Wendell L. Rockey, Executive Director

THE WORLD RELIEF COMMISSION OF THE NATIONAL ASSOCIATION OF EVANGELICALS

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New York 36, N. Y.

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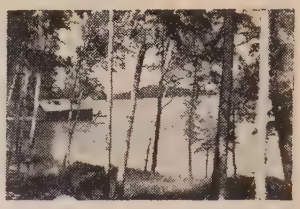

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D-DAY IN AFRICA!

ALFRED A. KUNZ

The great Pocket Testament League Campaign of Scripture distribution and mass evangelization has been launched in Africa! Following months of prayer and preparation in the U. S., International Director Alfred A. Kunz and Foreign Secretary Glenn Wagner flew to Africa in January to spearhead the Campaign.

GLENN WAGNER

Mr. Kunz and Mr. Wagner have been meeting with missionaries, government officials and national Christians to map out the plan of the Campaign. They are now engaged in the first series of evangelistic mass meetings combined with widespread Scripture distribution.

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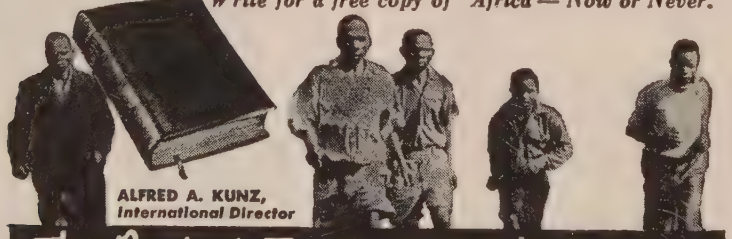

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Since the first of the year, Dr. Appelman has been leading a series of revival crusades in the various parts of the South.

Inman, South Carolina experienced a one-week revival. In this meeting civic leaders were numbered among the scores of those who made decisions for Christ, and who offered themselves for church membership. Music for the campaign was led by Earl Davis.

A campaign in Campostello Heights Baptist Church, Norfolk, Virginia, resulted in more than 175 responses to the invitation for salvation and church membership.

Starting in First Baptist Church, Baytown, Texas, the campaign rapidly became city-wide in scope. Dr. E. R. Couch, pastor of the First Baptist Church for the past twenty-seven years, declared that both morning and evening crowds were the largest that had ever been seen in the history of the church.

Over 100 came on profession of faith and for church membership, while numbers of others expressed intention of uniting with other churches in the city. A choir, led by Earl Davis, ran over seventy in attendance nightly.

—SUNDAY SCHOOL—

Tract Society Issues Cowboy Cards for Kids

NEW YORK—Cards bearing kodachrome photos of Roy Rogers, Dale Evans and the cowboy star's horse, Trigger, on one side and religious messages on the other are being distributed by the American Tract Society. They are intended for children who collect pictures of their Western film favorites.

A series of four cards have been issued in the new venture in gospel literature. Each has a different photo on the front. On the back are brief testimonies by Roy and Dale of their faith in Christ and the importance of attending Sunday school.

Officials of the society said they hoped the cards will stimulate interest in Sunday school and become popular as rewards for attendance at and activity in church school classes.

—RADIO - TV—

National Council Leader Attacks Evangelical Radio

NEW YORK—Dr. Liston Pope, dean of Yale Divinity School vociferous enemy of fundamental and evangelical Christianity, bitterly attacked radio and television broadcasts which are not under the supervision of the National Council of Churches in the Council's annual broadcasting conference here.

Many of the radio and television programs produced by "fundamentalists" were assailed by Dr. Pope. "They are often guilty of the biblical distortion they deplore," he said. "For real understanding and full-orbed presentation of the biblical message they substitute an evangelical jargon surviving from the mass revivals of the last century. And they tend too easily to confuse convulsions and conversions."

"In short," Dr. Pope said, "too many allegedly religious programs are either sentimental or emaciated or both. In their effort to be appealing, they quickly become appalling from the standpoint of sincere and well-founded and full-ranging Christian faith."

Probably apropos of the rumor that Evangelist Billy Graham had been asked to do a series of television programs under commercial sponsorship similar to those of Roman Catholic Auxiliary Bishop Fulton J. Sheen of New York, Dr. Pope said "the mystical hope that some Protestant equivalent of Bishop Sheen will arise to speak for us to the vast millions is an unworthy delusion." Any such voice, he added, would be out of keeping "with the Protestant emphasis on the responsibilities of the individual in forging out his faith."

The theologian's appraisal of religious broadcasting included sermons, plays, skits and the "peace of mind cult" that offers "solutions to personal or social problems under the guise of religion."

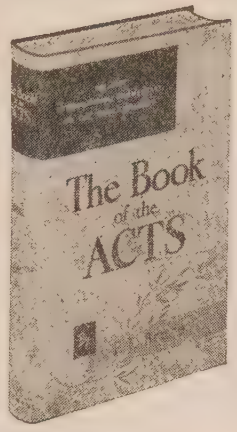
Dr. Pope was especially critical of the popular skits about wholesome, or model, Christian families such as those promoted by the Lutheran church—Missouri Synod. He called them "the best arguments for celibacy advanced since the Middle Ages."

"A great many of the little family dramas," he said, "depict no family discoverable or desirable. Drama is not required to mirror life exactly, but the image must be recognizable, unless one is deliberately writing fantasy. Perhaps the most charitable thing to say about some of the religious skits is that they are unintentionally fantastic."

Turning to the Dr. Norman Vincent Peale type of "peace of mind" programs, Dr. Pope warned that the identification of the Christian religion with such programs is of questionable validity, however popular they may be, and however many people may testify that they have been helped by them.

"The Mambo is popular," he asserted, "and innumerable people have been helped by patent medicines, hospitals and social work programs, but not every popular or helpful thing is to be described as Christian, or presented under Christian auspices."

Recommended New Books for Evangelical Readers *by* EERDMANS



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"A carefully documented presentation . . . Through it all, the author's living, vital faith . . . shines forth."—Evangelical Christian $4.00

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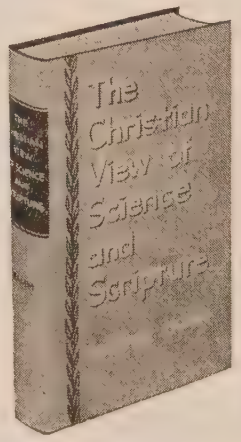

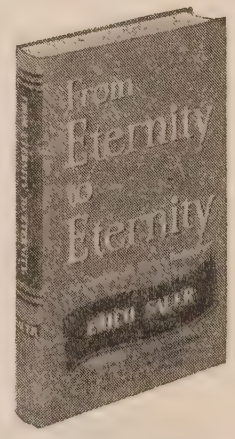

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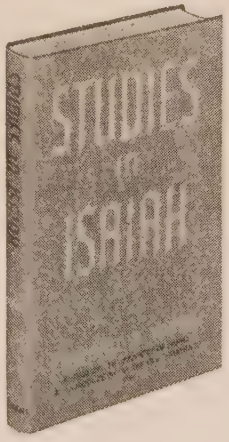

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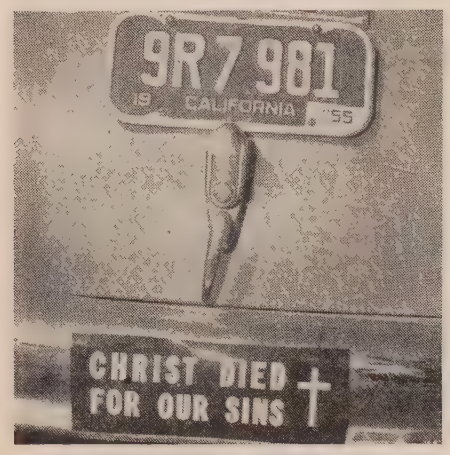

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Mr. Lyman Taylor, Glenwood, Rev. E. A. Lavin, Springville, Rev. Burt Graves, Boston, addressing the men of the Sunshine Mission, Seneca St., Buffalo, February 15. Since the beginning of the year 54 men have professed their faith in the Saviour. Brethren, pray for us!

"When," Dr. Pope asked, "shall we have some programs that will take the focus off man and his petty neuroses and tell us again the message that once had the power to remake the whole world?"

The National Council leader bitterly denounced all programs which promised a "song in the heart" and an "easy salvation." In fact he condemned everything, except "liberal" and "modernistic" religious broadcasts, as "morbid," "vapid," "medieval" or "hillbilly."

—ASSEMBLIES—

Winona Lake Schedule For 1955 Is Announced

WINONA LAKE, Ind. — Fourteen conferences and conventions plus the usual six-week Winona Lake Bible Conference will make this small town in Indiana a center of world religious activity again in 1955.

Newly-named Executive Manager Robert J. Hughes has announced a 1955 schedule which includes eight denominational and other organization conventions from the first week in June to the opening of the Bible Conference on July 24. Six other groups will hold simultaneous sessions with the Bible Conference which ends on Labor Day.

Hughes, who succeeded the late Arthur W. McKee in his present post, has announced the following 1955 schedule:

June 7-19, National Conference of the Free Methodist Church of North America; June 20-26, Evangelical Free Church of America; June 22-July 28, Winona Lake School of Theology; June 26-July 3, The Evangelical Alliance Mission; June 26-July 1, Winona School of Missions; June 28-July 3, Oriental Missionary Society; July 3-17, Youth for Christ International; July 17-24, Moody Bible Institute Alumni week.

July 24-Sept. 5, Winona Lake Bible Conference; July 24-July 31, Training conference for Rescue Mission Workers; July 26-29, Fundamental Ministerial Association; August 1-6, Christian Writers Conference; August 1-13, Rodeheaver Sacred Music Conference; August 29-Sept. 5, Prophetic Conference, under the auspices of American Association for Jewish Evangelism.

—EDUCATION—

Evangelical Theologians To Hold Summer Meeting

CHICAGO.—At its sixth annual meeting, at Shelton College, N. J., the Evangelical Theological Society voted to participate jointly with the American Scientific Affiliation in a summer meeting. The dates will be June 21-24, 1955; the place Winona Lake, Indiana; and the program to consist of papers, addresses, and panel discussions on subjects that concern the Bible-believing emphasis of both groups. Topics to be considered include the comparative methods of science and theology, geology and Genesis, the flood, the origin of races, the ethics of antiquity, the origin and spread of culture, and similar matters. For further information write Dr. Roger Nicole, ETS program chairman, Gordon Divinity School, Beverly Farms, Mass.

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At the meeting Dr. Burton Goddard, the retiring editor, reported that the first volume of the ETS monograph series, *Brunner's Concept of Revelation,* by Dr. Paul Kewett, has now left the press. Members of the Society receive copies of all publications free of charge. The Society authorized the immediate publication of Dr. Merrill Unger's study, *Israel and the Arameans of Damascus* as the second volume of the monograph series. A volume, *Men and Scripture,* a study of the doctrine of Scripture as held by important church leaders from sub-apostolic times to the present, by various members of the society, was reported as almost completed in its editing. The editor noted that similar volumes of composite authorship will be published from the papers read at the annual meetings; this will be when there are sufficient papers on any given area of investigation.

Officers for the coming year were elected as follows; president for 1955, Dr. Harold B. Kuhn of Asbury Theological Seminary, Ky; and vice-president, Dr. Roger R. Nicole of Gordon Divinity School, Mass. For the first time in its history there was general shift in the more permanent officers of the society. Those newly elected were: secretary, Dr. J. Barton Payne of Trinity Seminary, Chicago; treasurer, Dr. Robert D. Culver, of Wheaton College; and editor, Pres. John F. Walvoord of Dallas Theological Seminary. The Society expressed its appreciation to the retiring officers who had carried the work of the Society from its founding in 1949 up to the present: Dr. R. Laird Harris of Faith Theological Seminary, Philadelphia, retiring secretary; Dr. George A. Turner of Asbury Theological Seminary, Ky., treasurer; and Dean Burton L. Goddard of Gordon Divinity School, Mass., editor.

Methodists Establish School of Evangelism

LEBANON, Ill.—The first school of evangelism in connection with a Methodist Conference and a Methodist college has been established this year by Southern Illinois Conference at McKendress College, Lebanon, Illinois, the oldest Methodist College west of the Alleghenies.

In order to provide more adequate training for pastors and other Christian workers who feel the need for more specialization in evangelism to meet the rising current of interest in winning of others to Christ in America, the school is conducting its second semester of work with twenty-six persons enrolled.

The school, in addition to the approval of Southern Illinois Conference, has been approved by the North Central Jurisdiction Secretaries of Evangelism and the National Association of Methodist Evangelists.

The Curriculum provides for one year of intensive study in twelve areas including Local Church Evangelism, Educational Evangelism, Evangelistic Preaching, Evangelistic Counselling, Youth Evangelism, Mass Evangelism, Evangelism in the Home, New Methods of Evangelism, Theology and Evangelism, History of Evangelism, Old Testament and New Testament Evangelism.

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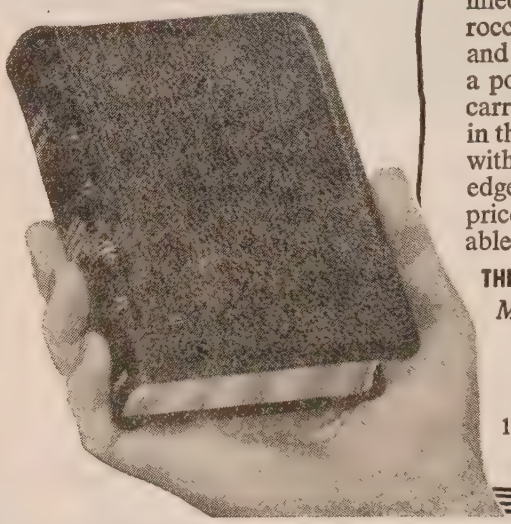

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In addition to the fall and winter semesters of work a summer term of three weeks is outlined with courses in "Research in Evangelism," "Great American Thinkers" and "Christianity and the Social Order" given beginning July 5th. Scholarships are available through the courtesy of the Pew Foundation.

—DENOMINATIONS—

Dedicate New Evangelical Congregational Infirmary

MYERSTOWN, Pa. — The Evangelical Congregational denomination dedicated its new Infirmary to be operated here in connection with the Burd-Rogers Home for the Aged March 26. The former science building of old Albright college (which was moved to Reading, Pa., in 1928) has been converted to care for bed patients of the Home for the Aged, and provide facilities for nursing care for other cases in need of such.

This new project became necessary due to state requirements made upon homes in caring for the sick. Bed patients will be transferred to the newly remodeled building, from both the Home for the Aged at Myerstown and the one operated by the denomination near Herndon, Pa. An addition costing over $25,000 has been added to the old building.

Approximately twenty-five beds will be available for the sick. Dedication services were in charge of Rev. C. H. Mengel, Bishop Emeritus of Allentown, Pa. One of the speakers was Dr. C. L. Mengel, M.D., son of Bishop Mengel, and now Chief of Staff of Sacred Heart Hospital in Allentown, Pa. Bishop Mengel has been president of the Board of Trustees of the Burd-Rogers Homes since their opening in 1926. Another speaker was Dr. Guy L. Kratzer, M.D., proctologist of Allentown, Pa. Dr. Kratzer is a brother of Rev. A. R. Kratzer, superintendent of the Homes for the past twenty years. Bishop J. A. Smith, also of Allentown gave the message of dedication, and officiated at the actual dedication ceremonies.

Disciples Get $500,000 For Historical Building

NASHVILLE, Tenn.—A new $500,000 building program for the Disciples of Christ Historical Society has been underwritten by the Phillips family of Butler, Pa., it was announced here by James McKinney, executive director of the society.

This makes possible the beginning of construction this summer he said, of a new library and headquarters for the society to be erected in the heart of Nashville's University Center area as a memorial to the late Thomas W. Phillips, philanthropist and prominent Disciples layman.

One of Mr. Phillips' sons, B. D. Phillips (the other is T. W. Phillips, Jr.) and his son B. D. Phillips, Jr. came to Nashville recently and approved plans for the building and its site. The latter now has been purchased from Vanderbilt University for $30,000, Mr. McKinney said.

B. D. Phillips and T. W. Phillips Jr. have been active for many years in the support of religious and education-

al institutions. Their father, who died in 1912, was the author of *The Church of Christ by a Layman* (1905) and many religious tracts and pamphlets. His gifts made possible the founding—and those of his family have furthered the continuance—of Phillips University at Enid, Okla., which has the largest number of students training for full-time ministry of any Disciples institution.

The building here, expected to cost well over $400,000, will be a two-story stone structure of Gothic architecture. It will be fully air-conditioned, fireproof, humidity-controlled and will contain approximately 20,000 square feet of floor area, providing space for more than 100,000 volumes.

The Disciples Historical Society now is temporarily housed in the Joint Universities Library here, to which it was moved in April, 1952, from Canton, Mo.

Graham Says Religious Revival Can Save USA

NEW YORK—(RNS)—America is at the most critical period of its history and can only be saved by a religious revival, evangelist Billy Graham told an audience of 3,000 attending the first Eastern Regional Meeting of the National Council of Presbyterian Men here.

"Everything else should be secondary" to bringing about such a revival, he said, urging his listeners to "rededicate yourselves to making the church first in your lives and go out and win over others."

"The problem of the world today is human nature, and something must be done to control it or we're going to blow ourselves to bits," Dr. Graham said.

"If we can turn back to God, there is an answer, a way out, a hope for survival of the human race. But if we don't all is lost."

The meeting, presided over by David B. Cassat of Dubuque, Ia., president of the Presbyterian Men, was one of three organized by the Presbyterian Church in the USA for discussion of church problems on the theme "Is Thy God Able?" One was held earlier at Sacramento, Calif., and the third took place March 18-20 at Chicago.

LWF Approves Provisional Theme for 1957 Assembly

VIENNA, Austria—(NLC)—Deliberations at the Third Assembly of the Lutheran World Federation, to be held in 1957 in the United States, will focus on the issues of unity and freedom.

The LWF executive committee, meeting here Feb. 14-20, tentatively formulated the Assembly theme as "Free and One Through Christ Alone," and issued an invitation to all member churches to cooperate actively in preparations for the Assembly.

"We believe that this theme about the freedom of a Christian and the true unity of the Church of Christ is in perfect accordance with the genuine New Testament proclamation and also with the situation and the tasks of World Lutheranism today," the invitation stated.

"The great World Assembly of Lutherans gives us an opportunity to testify to the one Lord, who has made us free from sin and the powers of evil, to the one Church, which we are in

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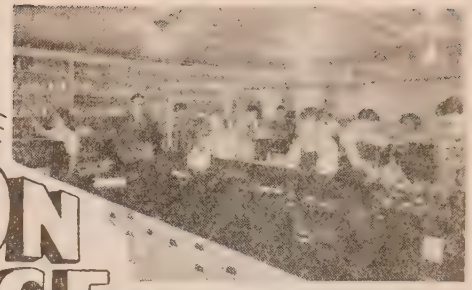

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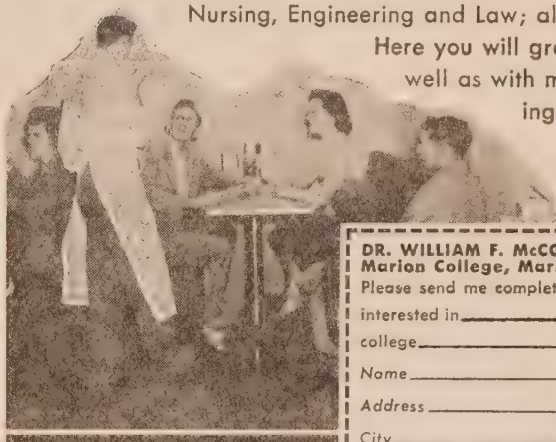

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Him, and to the one service which we owe to the whole world," it added.

The provisionally formulated theme was presented to the executive committee by the enlarged LWF Commission on Theology, which had arrived at the wording at its Feb. 3-6 meeting at Hamburg, Germany.

The commission reported that the proposed theme had grown out of two different propositions, namely, to focus the Assembly debate "on the Lutheran idea of the freedom of a Christian into today's ecclesiastical and public discussion," and to debate the "contribution of World Lutheranism to the ecumenical question of church unity."

The commission saw "Free and One Through Christ Alone" as a theme that would cover both topics, which it found "closely connected with each other in the present situation."

The 1957 Assembly will be considerably smaller in numbers of participants than the 1952 Assembly at Hannover, Germany, when some 500 delegates and alternates and about 700 official visitors were participating.

The site of the 1957 Assembly in the United States will be determined by the USA Committee for the LWF. Minneapolis, Philadelphia, and Lafayette, Indiana, have been mentioned as the most likely sites.

MISSIONS

"Camp Wycliffe" Again Will Offer Linguistics

GLENDALE, Calif.—The summer Institute of Linguistics (or "Camp Wycliffe," as it is more popularly called) announces that its intensive linguistics course for evangelical missionaries and missionary candidates will be offered again this summer on four campuses. The courses are to be conducted at the University of Oklahoma, Norman, Oklahoma from June 13 to August 26, 1955; at the University of North Dakota, Grand Forks, North Dakota and at the Briercrest Bible Institute, Caronport, Saskatchewan, from June 20 to September 2, 1955; and in London, Eigland from July 4 to September 16. Details of registration and other information may be secured by writing the Summer Institute of Linguistics, P. O. Box 870, Glendale 5, California.

The course presents the techniques necessary for the learning of languages which have not been reduced to writing. It teaches the methods for forming alphabets for such languages, preparing primers, dictionaries, grammars, and the like. In addition it discusses the problem of translating written material into such languages. The courses given deal with the general principles basic to all languages rather than teaching any specific language as such. These principles are illustrated by data from all parts of the world so that the qualified graduate is prepared to face any language he may meet, whether or not there is any literature written in it or about it. The course is specifically designed for those who are preparing to do some specific linguistic task, for example, to study and speak languages for which written linguistic materials are inadequate, or for Bible translation.

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courses representing nearly forty denominational and faith mission boards, and many of them are now doing field work, and finding through practical experience the value of the theoretical knowledge obtained therein.

Costa Rican Conference On Mission Literature

SAN JOSE, Costa Rica—Facing up to the challenge of Latin America's "exploding" population and rapidly multiplying opportunities for evangelism through the printed page, evangelical leaders from 14 countries and 27 religious groups met in San Jose, Costa Rica, for an unprecedented literature conference in February.

Although tabbed "exploratory" by its leaders, the conference resulted in the appointment of a fifteen-man committee to work toward formation of LEAL a cooperative literature organization to be known as *Literatura Evangelica para America Latina.* LEAL promises to gain the support of a great majority of the evangelical groups in Latin America, in the opinion of Dr. Clyde Taylor, who chaired the conference.

LEAL (which means "loyal" in Spanish) will promote new bookstores in large cities throughout the continent, coordinate Spanish-language publishing activities with the goal of increased production and efficiency, and undertake a training program for Latin Americans in writing, publishing and bookselling.

Another major project of LEAL will be initiation of a popular Spanish magazine similar to the *African Challenge,* to be sold on newsstands as well as through church channels.

The February conference, called by Evangelical Literature Overseas with the Latin America Mission as host, emphasized the importance of putting LEAL under Latin leadership from the very beginning. According to Dr. Taylor, "The results of this conference will solve a lot of literature problems in Latin America. There was a conspicuous atmosphere of harmony and enthusiasm."

Members of LEAL's fifteen-man organizing committee (two of whom, it is expected will become its full time secretaries) come from nearly as many different countries:

Alejandro Clifford (Brethren) from Argentina, Frank Cook (World Radio Missionary Fellowship) from Ecuador, John Davey (Christian Literature Crusade) from Trinidad, W. J. Davis (Wesleyan Methodist) from Colombia, Raul Echeverria (Central American Mission) from Guatemala,

Tom Fountain (Publicaciones de la Fuente) from Mexico, Israel Garcia (Latin American Mission) from Costa Rica, Virgil Gerber (Conservative Baptists) from the USA, David Glass (Evangelical Union of South America) from Brazil, Louis Markwood (West Indies Mission) from Cuba, W. Dayton Roberts (Eidtorial Caribe) from Costa Rica,

Robert Searing (Christian and Missionary Alliance) from Colombia, Paul Sheetz (Evangelical Alliance Mission) from the USA, Alejandro Yabrudy (Associacion de Iglesias Biblicas) from Costa Rica, and Ignacio Zuniga (Iglesia Evangelica Peruana) from Peru.

Dayton Roberts was named as convening chairman of the group, which

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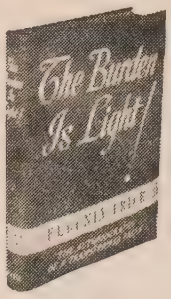

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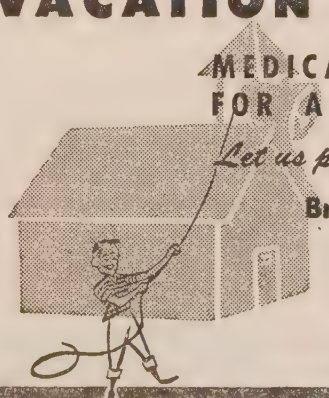

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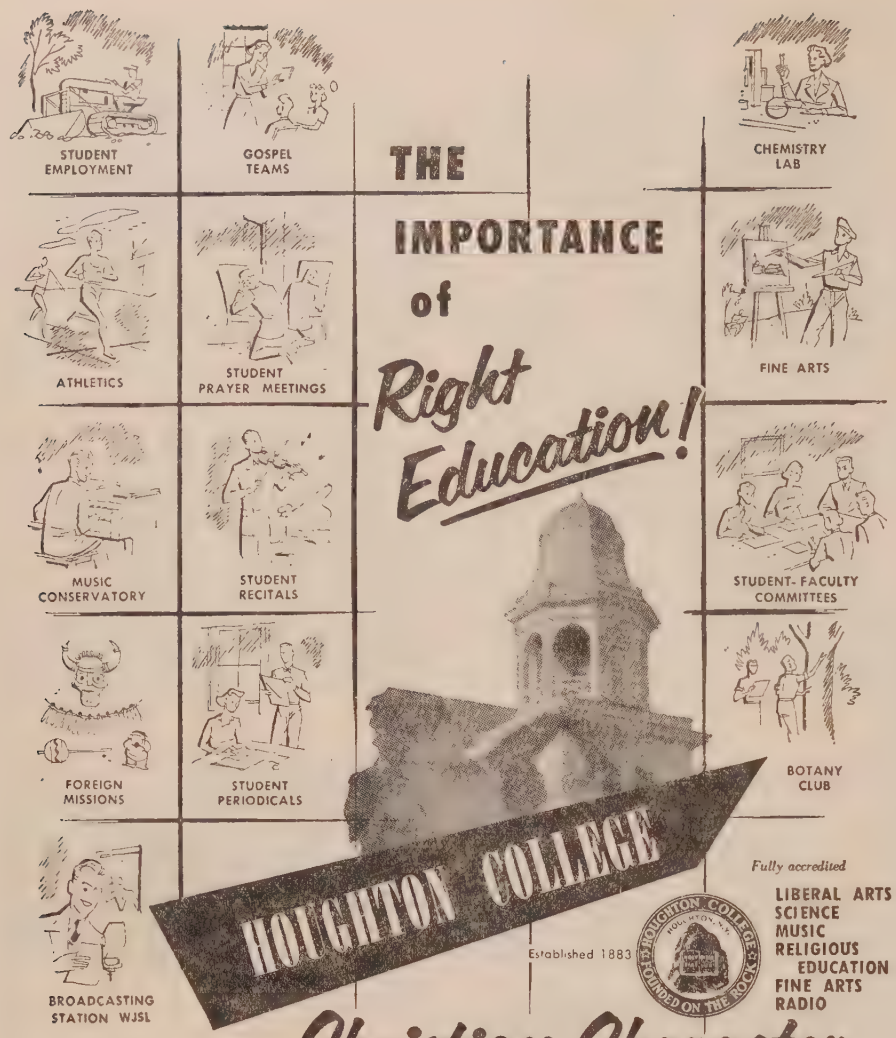

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is meeting briefly in San Jose at the close of the original conference.

—PUBLIC AFFAIRS—

Judge Refuses Injunction On Tracts-in-Schools Case

JOHNSTOWN, Pa.—Judge E. E. Creps of nearby Indiana County on Saturday March 5 gave his long-awaited decision in the case related to the high school at Armagh, where students had been prevented from distributing Christian tracts. The Judge claimed that "an injunction is an extraordinary remedy and will not be resorted to unless the right thereto is clearly apparent."

The Judge rebuked the school board however and stated that they "should make a sincere and forthright effort to solve the problems involved."

The case was brought before the county court, by Rev. Edward Houser, pastor of the Dilltown and Vintondale Baptist Churches, on behalf of his daughter Darlene and Arthur McClintock another student at the school. These and other students attempted to give out Christian tracts to fellow students as a part of their witnessing in connection with a Johnstown youth movement. The teaching staff of the school demanded that no more tracts be given out, that Bibles should not be carried to school, and that no conversation about religion should take place on the school grounds. This drastic action came due to some of the tracts referring to teaching of the Roman Catholic Church.

It is doubtful if the case can be appealed, as the incidents caused it took place in February 1954. One of the students mentioned—Arthur McClintock—graduated from the school last year and is now a student at Philadelphia Bible Institute. Miss Houser will graduate this spring, leaving no persons in the original case, under school jurisdiction.

This decision came a few days after Judge Creps handed down a decision against the West Indies Mission which has its headquarters and training home in Indiana County, near Homer City, Pa. The Mission had been exempt from taxation due to its classification as a religious organization. The Judge ruled that the farm of several hundred acres could not be tax exempt as the Mission was not doing religious work in the community, and would not be classed as a charitable organization. Rev. Elmer Thompson is Home Director of this Mission.

Graham Gets Award of Freedoms Foundation

VALLEY FORGE, Pa.—(RNS)—Dr. Billy Graham received a $1,000 special award and a George Washington honor medal from the Freedoms Foundation at a ceremony here.

He was cited by the Foundation's Awards Jury for his "stirring works for the godliness of people everywhere and for the faith which the atheist world conspires to destroy."

Dr. Lowell R. Ditzen, pastor of the Reformed Church in Bronxville, New York, received the top sermon award. He also was presented with $1,000 and the honor medal for his sermon "Why Is the Flag There?" Twenty clergymen received second place sermon awards.

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4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost: they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in Christ.

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Another top award went to Clarence C. Allen of the Tulsa, Okla. *Tribune* for his cartoon "The Foundation of All Freedoms," which showed that America's free way of life is founded upon a fundamental belief in God.

President Okehs Legion "Back to God" Movement

NEW YORK — (RNS) — Americans were urged to join in the American Legion's 1955 "Back to God" movement by President Eisenhower, speaking by transcription over a nationwide radio-television program originating in the huge waiting room of Grand Central Station here.

The rest of the program was put on the air "live" from the station with Evangelist Billy Graham; Father James Keller, founder of the Christophers; and Rabbi Robert I. Kahn of Houston, Tex., as the speakers.

"Without God there could be no American form of government, nor an American way of life," the President said. "Recognition of the Supreme Being is the first—the most basic—expression of Americanism. Thus the Founding Fathers saw it, and thus, with God's help, it will continue to be.

"The Founding Fathers expressed in words for all to read the ideal of government based upon human dignity. That ideal previously had existed only in the hearts and minds of men. They produced the timeless documents upon which the nation is founded and has grown great. They, recognizing God as the author of individual rights, declared that the purpose of government is to secure those rights."

The President said he considered it significant that the Legion, an organization of war veterans, had taken the lead in organizing a "Back to God" movement.

"Veterans realize, perhaps more clearly than others," he said, "the prior place that Almighty God holds in our national life. And they can appreciate, through personal experience, that the really decisive battleground of American freedom is in the hearts and minds of our own people."

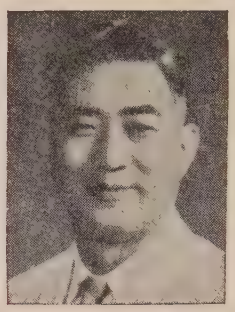
School Board Upholds Distribution of Bible

WESTMINSTER, Md.—(RNS)—The Carroll County Board of Education denied here that the distribution of Gideon Testaments in county schools violated the first and fourteenth amendments to the US constitution, as charged in a court action by John A. O'Donnell of Finksburg.

The board's answer was filed with Judge James E. Boylan Jr. who is considering Mr. O'Donnell's request for an injunction to forbid the distribution of the Gideon Bibles in the schools.

Mr. O'Donnell had contended that the school board, by permitting distribution of the Testaments, was "actively participating in the affairs of a religious organization" in violation of the constitution. The Gideons are a Protestant organization.

The board, declaring that it wishes to continue permitting the distribution, said the Gideon Testaments went only to pupils who desired them, and distribution was limited to one elementary grade and involved no expense to the board.



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South Dakota Solons Repeal Sunday Laws

PIERRE, S. D.—(RNS)—The South Dakota legislature voted to repeal laws which prohibited Sunday ball games, theater performances and other amusements.

Sen. Roy O. Hurlbert of Raymond, sponsor of the repeal measure, said the laws weren't being enforced and therefore should be stricken from the statutes.

Arkansas Votes New Sunday Closing Law

LITTLE ROCK, Ark—(RNS)—A bill to make it unlawful for merchandise and grocery stores to do business on Sunday was passed by the Arkansas Senate with the backing of the Greater Little Rock Ministerial Alliance and other church groups.

Amendments were adopted to provide that the term "groceries" should mean produce, meats or any other edible foods which are taken from the retail establishment for consumption.

The law would not apply to businesses in cities or incorporated towns which border on a state line when the adjoining state has no comparable law. It also would not affect businesses located more than five miles from the limits of cities or incorporated towns with a population of not more than 10,000 when the owner keeps the store open during hours other than those of public worship in the localities.

North Dakota Kills Liquor Advertising

BISMARCK, N. D.—(RNS)—A bill to prohibit the advertising of alcoholic beverages on North Dakota radio and television stations was approved, 71-37, by the House here.

Opponents of the measure charged it would "penalize" radio and television stations in the state. They argued that such legislation should be adopted on a national level and include all advertising media.

Supporters cited letters and petitions received from people throughout the state asking passage of the bill.

Earlier, Attorney General Leslie R. Burgum held that the bill is constitutional, "as a matter within the police power of the State."

His opinion was sought by a special subcommittee of the House Committee on Social Welfare following a public hearing.

After receiving the attorney general's ruling the committee recommended the bill for passage.

Representatives of the radio and television industry said at the hearing they believed the proposed law would violate the federal constitution by attempting to regulate a business in interstate commerce and hence under federal authority.

The House also acted to meet these objections. In a separate move, it passed a resolution urging Congress to approve bills, now before it, which would curtail the advertising of alcoholic beverages in interstate commerce.

"The liquor industry," the resolution states, "is currently procuring a great deal of space in newspapers and magazines and much radio and television time, all devoted to advertising and promoting the consumption of alcoholic beverages.

"Such advertising will certainly increase the consumption of alcoholic beverages and will especially influence the youth of our nation by glamorizing the use of such beverages."

The resolution urged that Congress pass either of two pending bills "or such other legislation that will effectively prohibit the advertising of alcoholic beverages in newspapers, magazines, on radio or television."

Seeks "Quid Pro Quo" on Red Churchmen's Visits

WASHINGTON, D. C.—The State Department has dropped a broad hint to the Soviet Union that if Russian churchmen are to be permitted to visit the United States, American churchmen should be allowed to visit Russia.

Under such a "quid pro quo" American Baptist leaders might be permitted to visit Baptist churches in Russia; American Lutherans to visit their co-religionists in Estonia, Latvia, and Karelia; American Mennonites to contact their brethren in the Volga basin; and American Jews to communicate with the Jewish communities in Soviet territory.

It is likely that the United States also will suggest that a member of the American Catholic hierarchy be permitted to visit surviving Roman Catholic churches in Lithuania and elsewhere in the Soviet Union.

Evangelist Billy Graham has long expressed a desire to go to Russia, as have several other religious leaders. Evangelist Tommy Hicks, for example, presently has an application for a visa pending with the Soviet embassy here.

The State Department has pointed out to Moscow that Russian churches have been almost sealed off from contact with Christians outside the "Iron Curtain," and that if this arbitrary barrier should be lifted, it is possible that future visa applications by Russian Othodox leaders will meet with more favor here.

The reaction of Moscow to the diplomatic "hint" is unknown, but informed circles here think there soon may be some significant developments.

Arkansas House Passes Clean Literature Bill

LITTLE ROCK, Ark.—(RNS)—A bill designed to halt the circulation of crime comic books to persons under 18 years of age was passed by the Arkansas House here.

Rep. James J. Edwards, Mississippi County, its sponsor, said the measure had been endorsed by church groups and the Blytheville, Ark., City Council.

The House previously approved another bill which prohibits the publication, circulation, sale or possession of obscene literature, pictures or "any article of indecent or immoral purpose."

The Edwards bill defines a crime comic book as "any book, magazine, pamphlet, or other publication in which

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there is prominently featured an account of a crime and which depicts, by use of drawings, the commission or attempted commission of murder, rape, administering of poison, maiming, disfiguring, aggravated assault, assault with intent to murder, robbery, theft, kidnaping, or arson."

Violation of the act would be punishable by fines ranging from $25 to $100 for each offense.

Government Service on Juvenile Delinquency

WASHINGTON, D. C.—(RNS)—Religious agencies dealing with juvenile delinquency are to be offered the best technical assistance of the United States Department of Health, Education and Welfare, without charge.

This was revealed here by Secretary Oveta Culp Hobby who announced the establishment of a Juvenile Delinquency Service in the Children's Bureau. Philip Gordon Green, chief probation officer of the San Francisco Juvenile Court, has been named to head it.

Funds for creation of the new service came from a $75,000 appropriation by Congress.

In addition to increasing its staff of technical experts, the Children's Bureau will expand its study program concerning problems of juvenile delinquency, according to Dr. Martha M. Eliot, Chief of the Children's Bureau.

"Many national church organizations have given support to the development of this program," she said.

Specialists in juvenile court work, probation service, juvenile police work, and the management of institutions for delinquent children will be appointed to the staff of the new service.

In charge of the Technical Aid branch, which will give assistance to private agencies engaged in work with delinquents, will be William H. Sheridan, Cleveland attorney, who for 14 years was associated with the Juvenile Court there. For the past five years he has worked with the Children's Bureau in Washington.

Serving as consultant for youth institutions will be Donald George Blackburn, former executive director of St. Christopher's School, Dobbs Ferry, N. Y., and more recently consultant to the National Probation and Parole Association.

Pollard Warns Against Secular World Agencies

IOWA CITY, Iowa—Dr. William G. Pollard of Oak Ridge, Tenn., atomic scientist who became a Protestant Episcopal clargyman, counseled Christians here against aligning themselves with secular organizations working for world government.

Dr. Pollard is executive director of the Oak Ridge Institute of Nuclear Studies and assistant minister of St. Stephen's Episcopal church there.

He addressed 175 clergymen of fourteen denominations at a two-day conference, at the State University of Iowa.

"Since my ordination and the publicity accompanying it," Dr. Pollard told the meeting, "I have been just deluged by these societies which are almost entirely humanistic and secular.

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Protestants Oppose USA Military Reserve Plans

WASHINGTON, D. C.—Spokesmen for Protestant church groups strongly opposed the administration's proposed military reserve program at a hearing before a House Armed Services subcommittee here.

They said adoption of the plan would lead to a militaristic atmosphere in America. Some of them questioned its value from the standpoint of national defense.

Under the training program, all boys would be required to undertake six months of military service upon reaching the age of 18.

The Protestant delegation was the largest to appear before a Congressional hearing here in recent years. It included representatives of denominations, interdenominational agencies and state councils of churches.

Among those represented were The Methodist Church, Disciples of Christ, Church of the Brethren, National Association of Evangelicals, Women's Christian Temperance Union, Mennonite Central Committee and the Indiana Conucil of Churches.

[**See "Capitol Report" for further information.**]

WORLD-WIDE

Report Reds Fail To Recruit Youth

BERLIN—Efforts by Soviet Zone Communists to get East German youth to take part in atheist Youth Dedication ceremonies have proved a failure, according to *Petrusblatt,* a Berlin journal.

In view of this failure, *Petrusblatt* said, "Communist authorities have intensified their terror tactics against youth and parents in an effort to boost participation."

Communist teachers, officials of the Free German Youth organizations and leaders of other Communist groups are making house-to-house visits at which they hint to parents that their children will face "grave disadvantages" if their children refuse to take part.

Among such "disadvantages" are "difficulties" in finding jobs or gaining admittance to East German high schools.

Youth seeking jobs in Communist-controlled enterprises are required to produce evidence that they have registered for the dedications.

Vocational offices have coupled job-selection consultation with obligatory participation in indoctrination courses preceding the dedications.

Teachers who refuse to support the dedication project have been threatened

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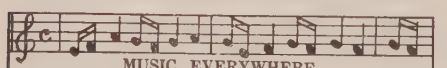

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with disciplinary penalties, including dismissal from school services.

Parents in some districts have been warned they might lose their jobs if their children do not participate.

In many East German schools, students' gatherings were arranged during which children who refused to register for the ceremonies were called upon to explain their resistance in front of the meeting.

Petrusblatt also said that since dedications are scheduled shortly before final examinations in the schools, parents fear that youths abstaining from the ceremonies will suffer serious discrimination with respect to their examination grades since the "ideological standing" of a youngster plays a decisive role in Soviet Zone schools.

Polish "Reds" Launch Anti-Religious Drive

LONDON—(RNS)—The Polish Youth Union, Communist Poland's equivalent of the Russian Komsomol, has called for a new drive aimed at "liberating" youth from "superstitious and religious beliefs."

The call went out at a national conference of the Union, reported in Polish papers received here. The press accounts said the Union named a special committee to report back to the Polish Politburo on how the campaign should be organized.

In the meantime, Polish papers have begun printing articles in which Communist youth leaders appeal to the public to work against the "harmful effects of religious beliefs among our youth."

And, according to reports received here, the Polish Communists are continuing their long-standing practice of trying to draw youth away from church services and ceremonies by scheduling popular sports events, picnics, contests and other activities at traditional worship hours.

Attendance at the Communist functions often is compulsory for members of Communist youth groups.

World Fellowship for Moslems, Christians

ALEXANDRIA, Egypt.—(RNS)—A World Fellowship of Moslems and Christians will be formed next year at an international convocation in Spain, Switzerland or Pakistan.

Plans for creation of the Fellowship were made by the Continuing Committee of Moslem-Christian Cooperation at an executive session here. The Committtee was organized last April at a convocation in Bhamdoun, Lebanon.

The 28 delegates from 14 countries adopted a constitution here for the World Fellowship which will be presented to the 1956 convocation. Fourteen of the delegates were Christians and 14 Moslems.

The Continuing Committee also elected provisional officers until the formal establishment of the World Fellowship. They are Dr. Ernest Marshall Howse, minister of Blewer Street United church, Toronto, Canada, Christian co-chairman; and Sheikh Mohammed Bahjat el-Bittar, professor at the Syrian University in Damascus, Moslem co-chairman.

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NAE Agencies

(Continued from page 25)

of various evangelical schools of thought are sought by the editor and the journal is a forum in which important issues are discussed and a consensus discovered. Articles and editorials are widely copied.

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The various NAE commissions and agencies find in *Action* magazine the medium through which their constituencies are alerted and informed for evangelical action.

Midwest Region

With an office in downtown Chicago the Midwest regional organization reaches out into Iowa, Illinois, Indiana and Wisconsin, serving an ever-increasing constituency. A new policy is being inaugurated by which local Associations of Evangelicals will be set up in centers all over the area.

The Evangelical Welfare Association, originally sponsored by the Midwest Region, has now grown to large proportions and is self-supporting. Its program of social service is a pattern for similar activity nationwide.

The ministry to penal institutions in Greater Chicago is of a high character and is so recognized throughout the city.

Regular ministerial meetings in Greater Chicago and an annual Regional convention promote fellowship and provide a solid evangelical front on social and moral issues.

New England Region

The New England regional office of the National Association of Evangelicals is known in the area as the New England Fellowship of Evangelicals, and has operated as such for twenty-six years. After its first thirteen years of service, it became related to the newly-formed NAE, and added to its New England-wide ministry the promotion of the national program.

Throughout these past thirteen years of NAE's history, the local New England program has continued with good success, reaching the multitudes with the Gospel and serving the Evangelical Christians as their headquarters. Thousands "listen in" each week-day to the half-hour "Fellowship Hour" broadcast at 7:30 a.m. over Boston's station WMEX. Over ten thousand school-age children are reached in Maine and Vermont during each two-week period throughout the year by ten full-time Bible teachers employed by the department of Christian education. Four Christian bookstores, located in the strategic cities of Boston and Worcester, Mass., and Portland and Bangor, Maine, serve Evangelicals with Christian literature and printed materials. The Rumney Summer Bible Conference and Youth Camps, one of the oldest and best-known in all of New England, continues to fill a need in the summer activities in the region. This year, Rumney will feature such speakers as Roy Brown, Bob Finley, Jim Vaus, John DeBrine, Clyde Taylor, Clarence Mason, John Walvoord, Harold Ockenga, Howard Sugden, Vernon Grounds, Ding Teuling, Tom Claus, Proctor Davis, and Tal McNutt.

The regional director, Rev. George McNeill, in addition to the administration of the above local ministries, promotes the NAE in various churches throughout New England, and at present there are four or five areas where new organizations are being formed among the Evangelical pastors.

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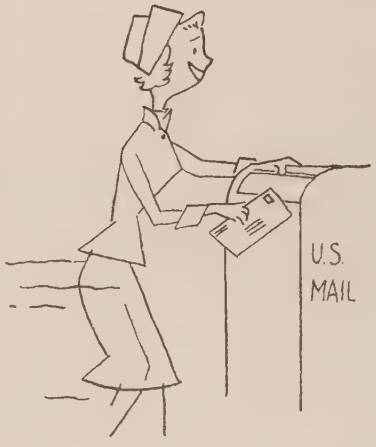

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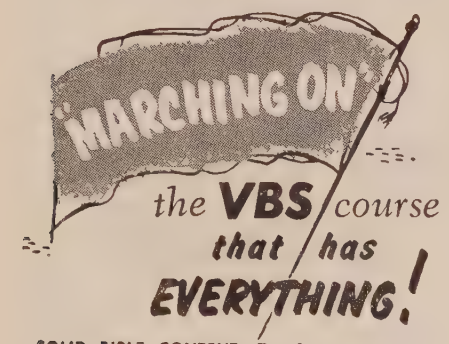

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the NSSA Convention to Providence, Rhode Island, in the fall, and already a host of New Englanders are engaged in the duties of the many committees preparing the way for the convention.

The Annual Meeting of the New England Fellowship was held in the historic Park Street Church of Boston, on March 14, and the reports indicated a growing interest throughout the region. The fiscal year closed with a marked increase over the previous year in all departments.

There will be a good number of New Englanders attending the NAE Convention in Chicago in April and looking forward to sharing the inspiration throughout the New England region during the year ahead.

Southwest Region

The church editor of one of the leading Los Angeles newspapers attended a recent National Association of Evangelicals luncheon meeting. When called on for "a few words," she told the group that the editor of the paper had pointed out to her that the church news was predominantly evangelical—to which she had replied, "I can't help it if it's the evangelicals who are making the news!"

The Southwest Region of NAE has been handicapped for the past six months by the lack of a Regional Director, and therefore has not "made news" to any large extent. However, a call has been extended to Walter L. Penner of Dallas, Oregon, to take up the work, which he will do as of April 1. While Dr. Penner has a Mennonite Brethren background, he has had a great deal of experience in interdenominational work.

During the months without a Regional Director a wonderfully fine and helpful Regional Board has given necessary direction and supervision of the program. The office has kept in mail contact with interested friends and members, churches and denominations. The Lord has impressed NAE's friends to keep the finances coming in, and thus sustain the work.

Dr. Roy L. Laurin, pastor of the Eagle Rock Baptist Church in Los Angeles, has served as chairman of the Board. Other local men whose membership on the Board has proved a real boon are Dr. Carl F. H. Henry, Dr. I. Cedric Peterson, Dr. Bob Shuler, Jr., Rev. Arvid F. Carlson, Dr. James Henry Hutchins, Rev. Robert H. Warren, Rev. Stanley Belland, and Rev. Victor Nyquist.

One of the big events of the southwest's year is the annual visit of Dr. Clyde W. Taylor. He spoke this year at rallies beginning in Phoenix on March 4, then on to San Diego, Burbank, Bellflower, San Gabriel, Bakersfield, and San Francisco. His inspirational and informational ministry is always well received.

The NAE has provided an opportunity for interdenominational fellowship every month through a luncheon meeting at the First Church of the Nazarene. Interest has been growing, resulting in increased attendance. Perhaps one of the most unusual programs was one arranged by Dr. Carl F. H. Henry, which brought together the President of the Los Angeles City Council, John G. Gibson; City Attorney Roger Arnebergh; Supervisor Kenneth Hahn, and Councilman Gordon

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Hahn, in a panel discussion on "The Christian in Politics." It was a moving thing to hear President Gibson give testimony to the fact that "prayer changes things," even in a snarled and stormy council session.

Dr. L. W. G. Duff-Forbes, an Australian and a Hebrew Christian, was the banquet speaker in November, and was so much appreciated that he was called back to speak at the January luncheon. Dr. J. Edwin Orr reported on revivals he had witnessed in Brazil, South Africa, and India. Dr. Wilbur Smith, of Fuller Seminary, brought a stimulating address on "The Most Neglected Major Field in American Historical Research—the Influence of the Bible in American Life and Culture," at the February meeting. Another challenging panel discussion was one on "The Evangelical Movement and the Christian Hope," participated in by Dr. Wilbur Smith, Dr. Russell Gardner, and Rev. Arvid F. Carlson.

Attending the Convention from the Southwest will be Dr. Roy L. Laurin, Dr. Walter L. Penner, and Dr. Carl F. H. Henry—the latter being one of the Convention speakers.

Northwest Region

WILMER N. BROWN
Director

The National Association of Evangelicals has found favor with thousands of Bible believing Christians in the great Pacific Northwest. As a service agency the Northwest Regional office has endeavored to serve the hundreds of evangelical churches and local fellowships in this area. Special emphasis has been placed in all our promotional programs to give service at the grassroots level. We find there is a definite need for information and publicity of the great world wide ministry of the NAE in keeping the channels open for our evangelical Christian faith. In almost every city and church we find folk who say, "We are for the NAE but would like to know more about it." Your director has been kept very busy presenting the ministry of the NAE in many conferences, assemblies, camps, and local churches and in promotional rallies.

We have found the regional charter plan to be most beneficial to our Northwest NAE program. There are city or area fellowship groups organized in more than twenty cities of the region, and many of these are carrying on an extensive program. Most of these have applied for a charter as approved by the National Board of Administration in October, thereby giving a closer relationship between the Regional office and the local fellowship groups. This has proven to be very beneficial and much more efficient in dissemination of information to the public. We firmly believe that the key to the success of the NAE is the pastor, who in turn must impress upon his people the necessity of united evangelical action and the importance of not only a strong evangelical program in the local church but in a cooperative effort in defense of the evangelical position. The answer to our financial needs we believe will be found when local pastors will encourage their congregation to put the NAE in their missions and benevolence budget.

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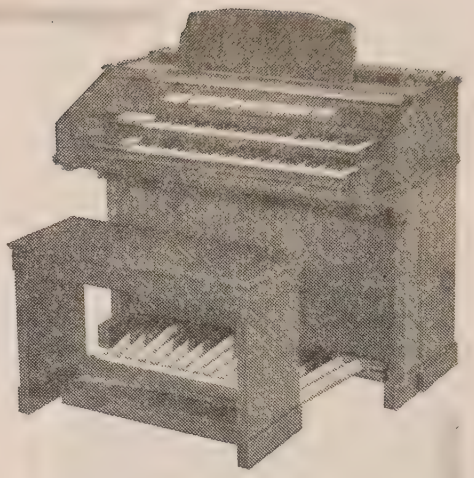

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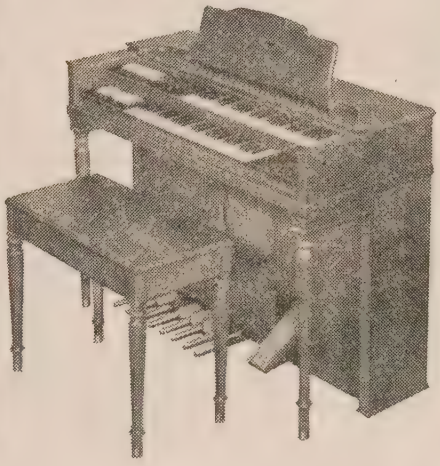

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Five hundred and four individual memberships to the NAE and subscriptions to the *United Evangelical Action* magazine have been secured since last Convention.

The Northwest Korean Relief program has been enlarged to help the ever present urgent need in Korea and Formosa. Over 50,000 pounds of used clothing has been sent to Korea with each garment carrying a Gospel message. We have worked very closely with the World Relief Commission of the NAE in all our activities. Plans are under consideration now for an integrated relief program for next year.

There is an increasing demand from the local churches in our region to give service in the field of the Sunday School. We have tried to meet this challenge through our field representative Rev. Ulphin O. Davis who is also the Oregon State Director for the NSSA. It is our earnest desire to work with all the commissions and agencies of the NAE to help give service at the grass-root level.

As we come to the close of another year's activity, we are firmly convinced that it is becoming more and more imperative that all Bible believing Christians must unite to sustain our evangelical faith.

Upper Midwest Region

The Upper Midwest Region of the National Association of Evangelicals, which includes North and South Dakota, Minnesota, and upper Wisconsin, is planning a Regional Convention to be held May 17 at the First Covenant Church of Minneapolis, Dr. Paul S. Rees, pastor.

Speakers for the convention will include Rev. George Ford, Dr. Clyde Taylor and Dr. Paul S. Rees. Rev. Glenn Anderson, pastor of the Edina Baptist Church of Minneapolis, is the acting chairman of the Region.

A major objective of the Upper Midwest Regional office is to encourage the establishment of local NAE fellowships. One of the most active groups is the Minneapolis Fellowship. Rev. John Dillon, Pastor of the Free Methodist Church, is the Chairman. The group meets once a month during the breakfast hour.

At the Annual Banquet this year with Dr. Bob Smith as speaker, 169 people, representing many denominations, were present. And at a Sunday afternoon Rally of the NAE sponsored by this group, 1,200 people gatherd to hear Dr. Fred Schwarz.

Another project of the organization has been to meet with the city school officials, discussing their objectives, endeavoring to create good will and understanding between the school administration and the evangelical churches.

Other recent speakers at the Minneapolis NAE Fellowship breakfasts have been Dr. Alan Redpath, Rev. George Ford, Dr. Clyde Taylor, Rev. Clate Risley, Cliff Barrows and Beverly Shea of the Graham Team, Rev. Mel Johnson and Dr. Sokoitz.

This year the NAE has provided spiritual refreshment and Christian fellowship for many evangelically-minded ministers of this area.

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Readers Say

(Continued from page 7)

chaotic world, already overstuffed with this nonsense called "religion" (a dismally impotent and misleading commodity), a biblical and saving message to all men.

The only way we evangelicals can demonstrate to lost and dying multitudes, both at home and abroad, that Jesus Christ is *alive*, and *not willing* that any should perish, and that we have been made "a new creation" in Him (2 Cor. 5:17), is for us all to become *practical* in our allegiance to Him (Luke 6:46). But this effective witness will not take place while we knowingly seek to condone or tolerate modernistic teaching, which helps only to discount, or deny, or discredit, or dilute the supreme authority of the Word of Christ (Rom. 10:17 Am. Std. V.; Col. 3:16) which, in a realistic sense, constitutes the entire Bible record. If we would truly love and honor Christ, as the apostle Paul did, "that in all things he might have the preeminence" (Col. 1:18), the importance of which attitude of heart our modernist friends fail to see, we would welcome the opportunity, such as the one given us by the NAE, of pooling our spiritual resources in our mutual efforts to present a clear-cut and convicting Gospel witness. This sort of united evangelical action would undoubtedly serve to help us in discerning and debunking the modernist propaganda of the WCC. Consequently, its unchallenged flow into many nominally conservative circles would be appreciably arrested. If true revival ever comes to God's church, this two-fold aspect of it will certainly be in evidence, as was true in revivals of long ago.

Quantity or large dimensions may impress the general public, but God seeks only for quality and loving devotion among His own. In that way, we can be sure that He alone will rightly receive all the glory for whatever victory and blessing He may perform in and through His church. The story of Gideon during the O.T. economy, as well as the godly attitude and effective message of Peter, and later of Paul, at the beginning of this N.T. age, are some of the living examples of this truth. As someone has well said, "A minority with God constitutes a majority," or words to that effect. That is what evidently God taught through the pen of Zechariah, in chapter 4, verse 6, when we read, "Not by might, nor by power, but by My Spirit, said the Lord." And this same teaching is repeated and enjoined in such N.T. verses as, Rom. 8:37; 2 Cor. 2:14—Am. Std. V.; Gal. 5:25; 6:15; Col. 2:6; Heb. 12:2a, etc. As a dearly beloved and late college president and educator used to say, "the only effective answer to modernism in the church is supernatural living on the part of born-again believers." Such a transformed testimony (Rom. 12:1, 2), revealed in the pew, in privacy, and in public, would invariably cause many more people to realize their need of Christ, thus resulting in genuine conversions and new life given to God's saving and sanctifying work in and through the visible church. But only God's vicarious revelation of the redeeming Cross and the risen Christ can ever accomplish such a miracle.

The message of modernism, such as was represented at the Evanston meeting, has at its core a merely humanistic philosophy, consisting too largely of a nondescript assortment of psychology, sociology, churchianity, and ethical morality. Any "religious" teaching that ignores the supreme significance of the Cross and questions the bodily resurrection and Lordship of Christ can well be found in vogue in any synagogue, false cult assembly, Mohammedan temple, or any other infidel communion. We must ever guard our theology from its being based on wishful thinking, or on positive thinking, or what have you, which logically would lead us to consider human reason and the findings of science as reliable criteria by which to weigh the infinitely divine claims of Christ and the Bible. This sort of thing will only encourage the unsaved people in our churches to imagine that almighty God could be analyzed and harnessed by our finite minds to suit our own plans and whims, via the drawing-board or laboratory technique. That is why moral platitudes and high-sounding principles are quite incapable of bringing the deceitful, disobedient, and depraved heart of the unconverted soul to "repentance unto life" (Acts 11:18).

If Mr. Lautenschlager considers the evangelicals to be prejudiced, he is hereby reminded that the Bible is in itself definitely dogmatic and unequivocal in setting forth God's *only* way of saving men. No wonder Paul said, in Rom. 3:4, "Yea, let God be found true, but every man a liar." In fact,

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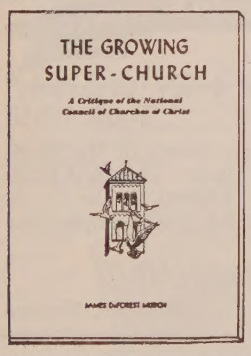

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there's hardly any teaching to be found in the Bible that fails to faithfully warn us against the possibility of our missing the Way of the Cross, which alone leads Home. It is regrettable that the main emphasis of modernism should be laid upon the church of Christ, instead of upon Christ Himself, who is "the hope of earth, and the joy of heaven." After all is said and done, Christianity is Christ, and only those that have truly taken refuge in Him are Christians. The church, herself, is never the soul's ark of safety, as some modernists would have us believe. She was only intended to be an organized fellowship of the saints and the citadel of the Gospel, as well as a vehicle of witness for the redeemed.

It is utter folly to exercise faith in the creature, and the church is just that—a God-ordained company of believers. Nowhere in the Bible are we told to have faith in each other. Yet some modernists often indulge in extolling "the innate goodness of mankind," an error as old as Satan himself. Or else, they invite us to attend church by means of such inadequate ads, often sponsored by local merchants, as those appearing over a self-centered motto, namely, "The Church for All . . . All for the Church." There is no attraction whatever in such a trite ecclesiastical bromide. True conversions result only when, confronted by God's truth, we are led in repentance to place our trust in the God of the Bible, our Redeeming Creator, the Lord Jesus Christ, the sole and sufficient Saviour of sinners. Anything else is but self-deception, which eventually will lead to eternal destruction of the soul (Prov. 14:12; 16:25; John 5:40).

To sum up, then, the NAE membership, unlike most adherents of the WCC, consider the whole Bible as being "God's story of man's redemption from sin, through a Redeemer, the Lord Jesus Christ." This is the reason we, evangelicals, believe the Bible to be the divinely-inspired Word of God, and the *only* infallible rule of faith and practice. Here we stand, and without apology we refuse to surrender or compromise our position in any way whatsoever. Even though we appear to others to be prejudiced, our "prejudice" is built upon divine *facts*, and not upon human *fancy*.

ED. JARAMILLO, JR.
Hendersonville, N. C.

"It Takes Courage"

To the Editor:

Congratulations for having the courage to print the article by Eric Paulson, "Social Justice and Evangelical Christianity," in the March 1 issue of *Action*. It seems that many evangelicals forget that all human activities stand under the judgment of God. I am glad to know that you are willing to examine critically the *status quo* when the clear leading of God so dictates.

EDGAR METZLER
Washington, D. C.

To the Editor:

In a recent issue of your paper you had an article by John Howard Yoder, "The Christian and War." I thank the Lord for men that see what Christ meant when He said that we should "love our enemies." It takes courage to take such a stand today. I wish you God's blessing in your work.

MRS. D. J. DIRKS
Sun Valley, Calif.

Hearn Erratum

To the Edtior:

In my article, "The Evil Objectives of Liquor Advertising" (*Action*, March 1) there is one error to which I would call attention. On page 30 in the first paragraph under "To Increase Sales" in the statement of Wolverton, the word *credulity* which I had in my manuscript is printed *cruelty*. This makes the statement rather senseless. This is one of those errors which will occur in any of our periodicals sometimes, but I suggest a correction.

C. AUBREY HEARN
Nashville, Tenn.

Approves Graham

To the Editor:

As one who has listened to Dr. Billy Graham's preaching in this country I feel I must write to thank you for your reply to correspondent Mrs. S. R. Bryson, Jr., (*Action*, February 1). American Evangelicals have every reason to thank God for sending out such a powerful preacher of the Word, and many believe he is God's man for this hour of the world's great need.

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